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THE
WOODSTOCK LETTERS

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NOTES FROM A RUSSIAN DIARY
(Continued)

The Orthodox Church

The Church of Russia rose and fell on the billows of disorder in unison with the State to which it was so closely lashed. They are still united and riding at anchor in the heavy sea that follows a storm. But the Ship of State experienced a rather violent change of crew during the upheaval and it remains to be seen what course the second bark will sail under new piloting. Priests who resisted the despoiling of the churches were severely dealt with. Many of them were sent to prison for long terms and some were put to death. Five Russian Priests were shot the day before we entered Moscow and there are four Catholic Priests in prison here at present. Yet the city is very quiet in this respect. Churches are open, services are held and attended very regularly and the famous bells of Moscow are ringing every day. The twelve great church festivals are still national holidays and are celebrated as formerly by the cessation of work and the closing of all shops.

Whatever change takes place must come about gradually. The refractory priesthood must evidently learn that the Kremlin is supreme in things spiritual no matter who happens to occupy it. With this understood, they may feel secure in their positions and rest assured of the spiritual welfare and progress of the souls entrusted to their care and charge. Some little change of ceremony may be imposed from time to time for the benefit of the people. Here, as elsewhere, the general public cannot legislate for itself and no doubt it will soon learn the benefit of direction in spiritual matters as in all things else. The great cathedral in Moscow was recently taken over by the "Living Church." Priests in sympathy with the new govern-

ment were installed and it was recently decreed that hereafter ceremonies should be conducted in the middle of the church and that sermons preached should deal with subjects calculated to instruct the people on the benefits of proletariate regime and the advantage of the rule of Labor. The attitude of the people seems to be one of indifference. They attend the services and are devout in prayer, and it is quite impossible to discern their feelings toward the imposed hierarchy.

They say that Napoleon first saw the city of Moscow from the top of Sparrow Hill. If so, he chose a good spot from which to watch a conflagration. Sparrow Hill is a favorite recreation park about two miles west of the city and high enough to afford a splendid bird's-eye view of the town. At sunset, when the shafts of light are striking aslant on the numerous golden towers and domes and crosses scattered over the city, it does not require a very great stretch of imagination to picture to one's self what the scene of the conflagration might have been. It is singular indeed that the appearance of flames should rise only from the churches. One is inclined to hope and to pray that these lambent rays are not a portent of the reality destined to enkindle a religious struggle even more destructive than what this unfortunate land has already endured.

The Nijni-Novgorod Fair

Nijni-Novgorod is a very old city. It was founded about 1250 but has probably aged more within the last ten years than in all its previous centuries. It is beautifully situated on a great hill that rises at the juncture of the Volga and Oka. Looking across the Volga from the heights of Nijni you get a splendid view of the famous fair grounds. From there it looks like a modern, prosperous and well-built city, but on crossing the bridge and viewing the place at closer range one is astounded at the ruins he beholds. But we are anticipating. Let us go back to Moscow and take the diplomatic train to Nijni-Novgorod. On the 15th of August it was announced that the Soviet Government had invited a delegation from the American Relief Administration to attend the national fair at Nijni-Novgorod. For this purpose the government had placed a special car, accommodating ten, at the service of the visiting committee. Naturally, there

were many anxious to visit the world-famous fair, and so, to render the selection wholly impartial, the personel houses were assigned a certain number of representatives, according to the size of their respective communities, and lots were drawn for the coveted places. Now it happened at the time that there were only five residing at our house. I can almost hear someone remarking that I must be rather lucky to draw the winning ticket out of five. Not so. We lost on that draw, though we were anxious to visit Nijni for more reasons than one. About two hours before train time, however, on the day of departure, it was announced that someone had cancelled. There were three to draw for his place and with the smaller odds against us we proved more fortunate.

Our thoroughly American party of ten, three of whom were publicity men, left Moscow at eight-twenty on Friday evening, August the eighteenth. Diplomatic travel may sound rather recherche for Russia, but it was all that and even more. Before leaving the house we debated as to whether we should bring blankets and kitchen outfit, as Americans always do when traveling in Russia. We concluded to take one and to leave the other. This was unfortunate enough, but it would have been disastrous had we decided against both. We took the food and cooking utensils and took it for granted that bedding at least would be supplied on a diplomatic parlor-car. Formerly it took about eight hours to run from Moscow to Nijni. Now it takes fourteen, the slow going being due to neglected roadbed and a substitution of wood for coal as fuel. The car was opened about ten minutes before we arrived at the station to embark. A conductor was assigned to take care of the car, but it was a very late appointment. There should have been ten men taking care of it for a whole week before. It had plenty of fixtures but no lights, good radiators, but no heat, spacious bunks but no bedding. It was just another piece of salvage from the system that was wrecked during the various changes of dynasty. There is no pleasure in dwelling on past discomforts. The outward trip may be summed up very nicely by the opening line of "Clarence's Dream," when he says "Oh I have spent a miserable night." What saved the night from being an utter failure was a large box of naptha-

line that an experienced traveler had thrust into his bag out of mere force of habit. All we could do was to make the best of it, and we did, as Americans always do. Once arrived at Nijni we were accorded the attention and care which such a party deserved, or at least which it had merited by way of reparation.

The Nijni-Novgorod annual fair has long been celebrated throughout the whole of Europe. It was formerly a gigantic display of the innumerable products of greater Russia. Every district and nearly every country of Europe and of Asia was represented at the fair, which lasted for the whole month of August and which in time grew to the dimensions of a respectable city. The location has the advantage of two great shipping arteries, the Volga and the Oka. The town has long been a rail-head and its geographical position assures clement weather and a moderate temperature for the season best adapted to the exposition of natural products. It is a well-known fact that in years gone by the Chinese and the Persians, Tartars, Georgians, Bokarans and other distant peoples began to prepare their goods for the Nijni Fair a whole year beforehand. Caravans from the coast of China and others from the Baltic and the Black Sea shores started months ahead of time, carrying samples and supplies of everything grown and manufactured in their various regions to be exhibited and sold at the great fair of the upper Volga.

This year's fair is all very different. It is an initial effort to restore another of the grandeurs of Russia. Before the war the fair had grown into a permanent institution, with miles and miles of strongly built and beautifully designed buildings, made of brick and plaster and ornately decorated within and without. The ground floor of all these structures was used only during the month of exposition, while the second and third stories were often occupied as residences the whole year round. What happened when the dove of peace was frightened out of Russia and what befell this place in the troublesome period during which the double-eagle was being dislodged from its eyrie in the Kremlin, it is difficult to discover. There was no serious fighting, if any, at Nijni-Novgorod. Yet some ten miles of the great fair town and certain sections of the city itself are a heap of ruins, pitiable to behold.

The people are all very reticent about this and it was not until after many and direct inquiries that we finally received an explanation. For several winters past fuel was so scarce that the people were freezing in their houses. They were lacking even the necessary firewood to cook the few victuals they still retained. Houses as well as land were government property. It was a people's government. They needed wood and there was plenty of it in the hundred or more magnificent fair buildings. That is why there are blocks and blocks, street after street, some ten miles in all, of ruined buildings in Nijni-Novgorod. Except for main beams, supporting walls, there is not a stick of wood to be seen in them. Not a roof was left. Windows and doors are missing, wainscoting, molding and floors have all disappeared and in most instances the walls have been destroyed for the laths. It may be difficult to believe all this, in view of the fact that this city is surrounded on all sides by hundreds of miles of the best timber forest in the world. One could get lost in the dense woods in less than an hour's journey from the town. The question was rather perplexing until a peasant offered the solution. When asked why they did not go into the woods and cut their fuel instead of destroying the houses, he replied that horses were needed to haul the timber into town and they had eaten all the horses in the famine, before they began the destruction of dwellings.

In spite of all this the fair had been opened again. The main exposition hall was left intact. It is a tremendous structure of some five hundred feet in length and suitably designed for arcades and hundreds of booths. There was life and activity in every corner of it. Native costumes of all the visiting nationalities were everywhere in evidence and the various exhibitions gave one a good idea of what the original fair must have been. The President of the exposition and his staff of assistants did all in their power to render our visit successful. If they were out to impress the Americans with the fact that Russia was again on the road to prosperity their endeavors were worthy of praise.

Our schlaf-wagen par excellence arrived at its destination at about noon on Saturday. After a hurried and superficial view of the fair grounds we were in-

vited to attend the common sport of all great fairs, the king's sport of horse racing. When the sports were over we prepared to attend a grand banquet, tendered by the Commissioners of the fair, on behalf of the Soviet Government, to the various representatives and the visiting delegates. It may seem antithetical, but this was a banquet given by the rulers of a starving nation to the representatives of a sister nation who had undertaken to feed their needy. And it was a regular banquet, too; a genuine first-class pre-Volstedean spread, with an excellent and thoroughly Russian menu properly punctuated by the frequent popping of bottles that sounded like part of the Russian conversation. Speeches were in order. In fact, everyone gave a speech and there were representatives there from Turkestan, and Afghanistan and Daghestan and various other stans of which we all have some vague geographical ideas. First one representative would make a speech in his native tongue, then it was translated for the assembly. Then another would make a speech in his native throat, which was immediately turned into Russian and English, and before it was at an end everyone was given an opportunity to express his appreciation of the Nijni-Novgorod Fair. The general tenor of the orations seemed to be an explanation of the fair as an effort to vindicate the economic principles of the extant regime. Endless praise was bestowed upon the work of the American Relief Administration and earnest petitions were made for America to continue its charity until the nation had sufficiently convalesced to care for itself. It was a unique gathering and the attendance was perhaps as varied in nationality and in other respects as could be hoped for. When we were driven back to our Russian Pullman we discovered, to our great joy, that our habitat had undergone a considerable change, which was due to the care and provision of Mr. Robinson, who was in charge of A. R. A. affairs in Nijni-Novgorod.

The next day was to be given over to seeing the fair in detail. Before beginning the tour of circumspection, however, I had another little errand to do which had quite as much bearing on my desire to visit Nijni as had the fair itself. The Catholic Church was in the middle of the town, across the Volga bridge and some four miles from the railroad station where our living

quarters were sidetracked. There are no street cars in Nijni and the local droshkie, or carriage service, would have charged about twenty million rubles and taken at least three hours to cross the bridge, climb the Kremlin hill and return. Again Mr. Robinson came to the rescue by sending his American twin-six and promising to get us back in time for the party tour.

Several days before we had sent an American food package to the Pastor of this Church and I was anxious to see if it had arrived, as well as to get some information about the condition of his people and to bring him some words of encouragement from Rome. Like nearly all the Catholic priests in Russia, he was a Pole and a ready talker in French and Russian. His church was small and poor and his congregation few, though the parish was really not a needy one, considering the fact that they were all strangers in a land of poverty. The parish house was quite well equipped with furniture, but he looked forward to the food package, which was to arrive in a day or two, as a very substantial addition to the parochial pantry. The American food package, by the way, is considered a welcome increase to any larder in Russia just at present. Its weight alone is sufficient to hold a door against the wolf, though the family within should be counted in double numbers. Eighty-nine pounds of flour, twenty-five pounds of rice, ten pounds of sugar, three pounds of tea and twenty cans of condensed milk, sounds like a big order to carry home from the grocery store all at once, but that is the ordinary American food package, and hundreds of thousands of these orders have been distributed since the American Relief Administration began its work in Russia. Child-feeding was America's original work in Russia but the feeding of adults and the distribution of medical supplies have grown to such an extent that the people cared for and the articles distributed, like the Russian ruble, are now reckoned and talked about in millions. Bringing flour to Russia might sound like carrying coals to New Castle, but a coal strike might possibly put New Castle on the needy list, just as famine and drought and revolution have served to render Russia a beggar for that in which it once abounded.

It was very gratifying indeed to find that this little community at Nijni was so well off in comparison with

most others of its kind in Russia. Priests and people are calling for food in the south. The statistics sent in from various Catholic parishes of death from starvation and from the many diseases consequent thereon are appalling. The terror has not passed as yet. The people look forward to the coming winter with fear and foreboding. But when it does come we hope to be able to announce that the generosity of Rome has anticipated its approach and dispelled the dread forecasted in its shadow.

Here we are back to the fair in time to join the other delegates on their tour of inspection. It took the whole day to visit all the departments and it would have taken several more to make a detailed investigation of the booths. Evidently that day was spent far away from all that resembled famine and want. It was a good sample of what Russia could do if properly managed. Everything for which the country had long been noted seemed to be present in abundance. Natural products and manufactured goods of every sort and description were displayed in lavish quantities. There was something from every corner of Russia, from the Baltic to ultimate Siberia and from the Kara to the Caspian Sea. Prices were very high, as might be expected at such a time, and many of the more elaborate departments were exhibiting goods, not to sell them, but by way of advertising for the next exposition. There was very little wholesale buying, so common in past years. Cities and districts, provinces and even the national government formerly purchased at Nijni Fair to the extent of millions of gold rubles. Now, however, not only most of the people, but the different units of government and especially the capital body, have long ago passed out of the purchasing class.

A Cossack

Haven't you always wanted to see a real Cossack? I have. For me a Cossack was a kind of a wild man who just rode a horse to death and stepped off as the animal was falling, only to leap upon another and continue his journey. Not long ago I found myself in the company of a party of men, one of whom was a Cossack General. At first his very appearance shattered all my preconceived ideas of a riding demon. He was tall, broad shouldered and sinewy, had a very de-

termined looking jaw and was quick and nervous in his speech and action. He spoke a very fluent French and proved to be quite an interesting study. One could not help thinking of Pan Michael when listening to this latter-day son af the steppes, who spoke modestly enough about himself and brought one back into the heart of "The Deluge" or "With Fire and Sword." During the period of transition and revolution his life was typical of his class and might serve to convey an idea of the reign of law and order during that unsettled period. Now on one side and now on another, he finally decided to try a course of independence from factions of any kind.

Just after the second revolution, food was very scarce in Moscow and clothes were in great demand in the region of the Caucasus. Having gathered together several hundred of his Cossacks, our General decided to transport a caravan from the Caucasus and return. It takes three days and as many nights to make this trip by train in the summer. This particular march, however, was made in the dead of winter. After about two weeks of marching all they had left was flour, so they stopped near a small village to replenish their stores. The General went into the town with several of his men to barter and buy, and was detained there by a driving snow storm. Someone or other who had an axe to grind with the Cossack leader reported to the police of the town that he was a deserter and an embezzler of army funds. He was arrested, tried without delay, and ordered to be shot at sunrise. In the course of his trial he had dispatched one of his men to the Cossacks who were awaiting his return. They arrived in town at about midnight and demanded the release of their commander. The answer was returned that he had been condemned to death and that executions were never delayed in this country. The custom of the place was strictly adhered to. The chief of police and his assisting staff, including the judge, were all executed before dawn. The village was stripped for supplies and the Cossacks continued their march under their old command.

The effect of novel reading upon these people is more direct than one would imagine. They know the stories and characters of Sienkiewicz from childhood, as our children know the tales of Mother Goose. They

have lived in the land of Pan Michael, in times more troublesome than his own. They have been forced to do what the heroes of the great trilogy often did for mere adventure and the later period was as propitious as the former in every respect for the development of heroics, though seemingly adverse in every respect for the development of a real Zagloba.

The Arts and Sciences

Russian exports are increasing. One hundred choice professors taken from different schools of higher education are to be exported within a few days. Some of these men are nation-wide celebrities and have held prominent positions in the universities for as many as twenty years past. Two professors of philosophy were told to deport themselves within four days. This is not a mere matter of leaving the country. Such deportees go when and whither they are directed. They travel at their own expense and alone. Members of their families cannot accompany them, nor can they take household goods, books or scientific instruments of any kind. If they do not happen to have enough of the national currency to take them to the border they are allowed to sell what they possess to make up the deficit. Only yesterday we met a professor of law taking his furniture to the market to realize enough for transportation to Germany. The hundred or so of professors now packing their valises for unlimited vacations make up only a small part of those summoned from the various universities. The others were fined, or released after examination. Philosophers were deported and astronomers were sent to prison.

The universities in the provinces, and there are many of them with wide reputations, such as Samara, Tomsk and the Crimean, are supported by the government. Each institution, however, pays a man at Moscow, whose duty it is to see that the salaries of his particular establishment are regularly forwarded from the capital. Professors are not endowing schools or founding chairs of late. One of the best known professors in the University of Moscow, whose name is celebrated throughout Europe as a mathematician, received fifteen million rubles for his month's salary last May. At that time bread was half a million a loaf, which meant just half a loaf a day for the month of June. It was that or nothing, and half a loaf was bet-

ter than continued loafing, so he determined to hold on to his job. Salaries are higher now, but always uncertain.

It is difficult to analyze the distinction made between the different arts and sciences. In the beginning the great distinction was Proletarian and Bourgeois. Old arts and old sciences were thrown overboard in action. Schools of Prolet Kult and magazines of the same were introduced to foster the efforts of Labor astride of Pegasus, and of the Angelos and Da Vincis who had tossed aside the mortar-board for a pallette. Cubists and Futurists were the high-salaried exponents of the cult, while painters and artists of reputation were making a living painting signs and advertisements. This, of course, could not last. The Prolet Kult gradually died away. What remained of the old art and science was salvaged and repaired and efforts are still being made to restore it to its former place of honor. There are still some samples of cubist art standing in the city parks, but most of the chef d'oeuvres of this school, made of inferior clay, and to be seen a year or two ago in every square, have fallen victims to the elements and disappeared.

There is no room for doubt that this is an artistic people. There is here a private school of plastic art, with about twenty-five in attendance, all of whom live and study at the academy. The students work in city offices or wherever they can get employment during the day and study and attend classes at night. The teacher is paid twenty-five million rubles for each lesson. With four lessons a week, according to the regular curriculum, each one pays sixteen million of his month's salary for tuition alone. The best paid among the students is making about thirty million a month plus a paiok, or a food allowance. Their living quarters and conditions are wretchedly poor. How they provide themselves with clothes it is difficult to say. Flour is 540,000 rubles a pound, meat a million, white bread 480,000 and black bread 150,000. Either these people have great hopes of the immediate future or we have a good example of art for art's sake.

The Russian University, being Russian, is now emerging from a state of general chaos. Education, and especially higher education, went over to the state with everything else. The people's university

was the order of the new regime and became the standard system. It was founded upon the same principles but not conducted in the same manner as the Rabfac, or people's university, in America where it had its origin. In the beginning all who could read or write were admitted to the university lectures. The influx that followed this concession was unwelcome in the extreme to both the professors and the student body. Professors refused to lecture to indiscriminate audiences, with the result that they fell under the ban of the Intelligencia. The host of new arrivals were granted the many privileges of regular students and dissension ensued, in many respects similar to the feelings that existed between the "town and gown" at medieval institutions. The futility of admitting unqualified students soon became evident. Examinations were instituted and qualifications were required. The lines of least resistance were gradually drawn tighter and finally a distinctly elective system was established. In former years a very solid and thorough foundation of liberal education was required for entrance into the law and medical schools of Russia. At least six years of preparation in what corresponded to our high school and college was not considered too much before specialization was begun. This has all been modified for the benefit of the populace, whose present condition requires that they should work and support themselves while acquiring a higher education. For their advantage, courses have been stripped of everything that seems to have no direct and immediate bearing upon the diploma in view. History, classics, mathematics and modern language, one and all, may be passed over if the preparatory curriculum does not include them as absolutely necessary for the course to be followed in the higher technical or professional schools. Those who are included in the denuded courses attend special lectures and form a separate student body. The factions are still extant, but those in both regular and special courses enjoy student privileges, including exemption from military service.

Relief Work

Up to the first of July, 1922, the Crimea was not included in the A. R. A. feeding statistics. At that time, 8,963,104 persons were being fed while the Cri-

mea and the Tartar Republic were threatened with famine and crying for help. With a new organization about to enter the field at this time, it was only natural that its efforts should be directed to the most needy sectors of the country. It is too early as yet to recount the doings of the Papal Relief Committee in Russia. The organization is only beginning its work. Its base of operation is far distant from headquarters in Moscow and even with special couriers going up and down from the capital to Theodosia and Odessa, the distance and reviving railway service render communications necessarily slow. Once the work is under way and statistics begin to arrive from the Crimean districts, it will be an easy task to keep the outside world informed. In the meantime, local and distant appeals are being answered from Moscow and though our mission is to Russians, we must, like other charitable societies, consider those of other nations who are here in multitudes and frequently in more pitiable plight than the natives themselves.

These people are the victims of circumstances. Some are war prisoners, some are foreigners married into Russian families, the members of which have fallen victims of war or of revolution or have made a hasty exodus while the borders were clear. Once the dust of revolution cleared away it became impossible to leave the country without the permission of the authorities. Even bona-fide foreigners could not get out of Russia until consular or diplomatic relations were established with other countries. One of the clauses in the Riga Agreement to be executed before feeding should begin was concerned with the liberation of Americans detained in Russia, and at present the A. R. A. has a special liaison division for assisting in the release and transportation of those who lay claim to American citizenship. Many of the well-to-do have left Russia, and most of those who remain have been reduced to hard work for a pittance, or to asking help of others. Families were so disrupted in the confusion that reigned while the Kremlin was being juggled from one party to another, that there are many living here in poverty whose closest relatives are enjoying an affluence abroad. Most of those who succeeded in escaping had evidently prejudged the crisis and deposited their wealth in French and German

banks, where it awaited their arrival. These unfortunate derelicts, and especially the war prisoners, are frequent applicants for assistance and their position is rendered more difficult because they have no call upon the government and can not get into communication with their native land.

Yesterday a man came into the office and asked for food for a journey into further Siberia. The request sounded rather strange, as most of our applicants are hastening in the opposite direction. He had returned from Siberia only two weeks before, after forced detention there as an Austrian prisoner of war since 1915. Now that things had quieted down he had made his way back to Moscow in the hope of securing the necessary papers to continue his journey to Austria. But many things had happened since he was taken on the field of battle. In the numerous interchanges of pieces before Germany and Austria were checkmated by the Allies, Bukowina was swept from the board in favor of Roumania. Here in August, 1922, our applicant was still ignorant of the fact that his native town of Radauz, in Bukowina, was no longer under the dominion of Austria. The Austrian Consulate in Moscow could afford him no help and Roumania has no representation in Russia. There was only one thing for him to do, and that was to return to Siberia and join his Russian wife, who was awaiting news that would call her to Moscow to continue the journey with her foreign husband to his native land. He was almost entirely ignorant of the conditions that prevail in Austria at present and after comparing the possibilities of success in the widely separated localities he decided that life in Siberia was preferable and this time he returned into voluntary and permanent exile.

An elderly lady with all indications of gentility said that she had waited until the last minute before being able to make up her mind to beg for bread. She remarked that one could not live on pride and that was all she had left in the world. She had worked until two years before the war in an effort to acquire enough to keep her in old age. Her savings were deposited in the Merchants' Savings Bank of Moscow, and she was once in possession of plenty of money and a delightful home. But the revolution came and the banks and all

contained therein were nationalized. Deposits in the Merchants' Bank were transferred to the National Bank and receipts were given to those holding bank-books. Having lost her house and property, the lady decided to draw out her savings and retire into Lithuania, whence she had come. Her next step was to claim her money as a foreigner about to leave the country. She was told that her receipt would be honored provided she could prove that she was a Lithuanian by producing three birth certificates—her own, her father's and her grandfather's. Needless to say, it was a hopeless case. This may sound absurd and it is more absurd than it sounds, but it cost this elderly lady the savings of forty years besides being the direct cause of her aged brother's insanity and of her own condition as a beggar on the streets.

Her one care now is to provide food for her brother, who was placed in a hospital where food is so scarce that the stronger patients resort to violence to deprive the older and weaker of the small allowance distributed by the authorities. Every organization in Russia is continually handling such cases as these. They are typical, but by no means the most pitiable. You say they should elicit our sympathy. They do, but it is difficult to decide just where one's sympathy should be directed in Russia. The best thing to do when one is surrounded by misery seems to be to hold pity and sympathy in reserve, to serve the individual but at the same time to remember that the multitude for whom your assistance is intended is made up of such cases and has first demand upon the means at your disposal.

A Priest in Distress

The following is the translation of a Latin letter received today from the Catholic Priest at Makeevka, which town is situated in the Province of the Don Cossacks, about a hundred miles north of Rostov-on-Don. He says:

One of my companions, now in Paris, heard that you had come to Moscow and told me to call upon you for assistance. Let me begin by telling you who it is that is writing to your Reverence. I am an Augustinian Missionary of the Assumption, commonly called an Assumptionist. I have lived in this unfortunate land of Russia for sixteen years, working at the most difficult task of church unity. Formerly there were great numbers of my own people here working in the factories and in the fields. With their help, I built a church and dedicated

it to St. Joseph and have kept it since with the assistance of one brother, who is a convert.

At the beginning of 1918 nearly all the French, Belgians and Italians returned to their native lands before the German invasion, and the Polish, Lithuanian and Armenian Catholics that remained were but few in number. In spite of the small number of my flock, it is a laborious task to care for them because they are scattered in all directions. Moreover, I am now entrusted with the care of another district, from which the pastor was forced to return to his home in Poland. I do not dare describe to you the trials and hardships and persecutions that I am forced to undergo, both in the ministry and in my utter solitude. For years and years past I have heard nothing of what has taken place in the Catholic Church at large, in our religious order, or in my native land. Nor do I know what has become of my relatives and friends. The papers we receive here are filled with such false and lieing reports that it is useless to read them. Our Bishop of Tiraspol has departed to some distant region. One by one the priests are leaving their places, so that now we are looking upon the abomination of desolation in the holy place.

As for food and sustenance, I will only say that more than once we have been left without bread so long that we were forced to eat the herbs from the field. If the grace of God had not given me strength and comfort I would frequently have called out as did the holy man Tobias, "Taedet animam meam vitae meae." The month of May past brought me great consolation in the form of faculties to dispense from matrimonial impediments and to administer the sacrament of Confirmation. Together with these favors there came the special blessing of His Holiness Pope Pius XI. My mind is quite tranquil regarding spiritual matters, but I lack many of the necessities of life, in the material order, with which my superiors can not provide me. It occurs to me now that perhaps the Catholics of the United States could forward some help, and so we have decided to write to you.

The last time I received Holy Oils was in 1918. I am too poor to buy wax or even tallow candles. One can not buy pure flour here, "pura farina de frumento," even though he may have enough money to purchase it. Nor can unadulterated wine be bought, "vinum de vite," because the merchants sell only a "vinum falsificatum." Unless God comes to my assistance very soon I do not know how I will be able to celebrate Mass in the near future, and that would be worse than death.

Pardon my importunity, but whither shall I go for help except to my own? I am sure you will do all in your power to lift me out of this overwhelming misery. I await your answer with great impatience and shall be most grateful for whatever assistance you may afford me, for God's greater glory.

I recommend myself to your prayers and sacrifices and with all my heart I pray God and the Blessed Virgin Mary to bless you in person and all your works and labors.

Your most humble servant in Christ,

EUGENIUS NEVEU.

Sacerdos ex Augustinianis ab Assumptione.

Needless to say, we hastened to alleviate his miserable condition and would have come to his assistance long ago, but we have not been able to locate all the priests in the Ukranian districts, and Makeevka is in the extreme east of the Ukraine. We have sent food to every Catholic priest in European Russia, including those in prison, and will forward to those in Siberia as soon as transportation conditions will permit. At present the American Relief Administration will not guarantee delivery east of Ufa, and it is morally certain that food sent by ordinary freight or post service would vanish in transit long before it even approached its proper destination.

(To be continued)

THE LIBRARY OF THE EXERCISES

In mapping his itinerary, the Jesuit who goes a-pilgriming to Rome for the Jubilee should not fail to include, if reasonably possible, a visit to the library of the Spiritual Exercises. The mere sight of so many books of all times and tongues, paying silent but not idle homage to the genius and resources of the Ignatian heritage will spontaneously kindle fresh zeal for the great work of retreats, so eminently proper to the Society and so highly prized by the reigning Vicar of Christ. But since our pilgrim-Jesuit is fated to be at best but a man in a thousand, it must be consoling for the nine hundred and ninety-nine to know that coincident with the Holy Year the riches of Father Watrigant's wonderful collection is to be put at the disposal of the whole Society in a way that has been hitherto only one of many unrealized ideals. The long-expected and laboriously compiled catalogue of the Library is now in process of publication. It is to appear as two double numbers of the regular bi-monthly review of the exercises; but owing to the exceptional interest of a work which gives as it does synoptical, chronological and alphabetical lists of all the retreat publications contained in what common opinion recognizes with the *Liber Saecularis* as "bibliotheca Exercitiorum *locupletissima*," extra copies will be available, to be mailed

postpaid to any address for 25 francs. Such an authoritative bibliography should find a hearty welcome in all our Houses, not only because with it goes the promise to lend on request and receipt of postage any book therein listed, but also because it will serve as a valuable guide in stocking our own libraries in a department wherein they are only too often woefully incomplete.

The prospective appearance of this monumental catalogue may lend timeliness here to a few remarks on the history and scope of the Library. I am aware that the subject is not altogether a new one in these pages; but only the veteran readers of the LETTERS will recall those classical articles by Father Watrigant himself which Father Frisbee translated in 1893. The changes which thirty years have brought—among them, alas! the failing health of the good Librarian—will be my excuse for entering a field where the master himself has once gleaned.

I. History of the Library

New harvests have ripened since 1893. The Library which then counted 2,000 volumes is now estimated at nearer 8,000. And yet the order and arrangement still follows perfectly the synoptical table drawn up in the early '90s. The collection of books has grown like a living body, gradually and naturally, according to predetermined plans: new cells and tissues have sprung into being, but the underlying skeleton has always been found adequate to sustain them. But while remaining organically the same, the Library has had other changes to vary its history. Most noticeably it has kept the Jesuit spirit of traveling to various places. It was not long after being written up in the WOODSTOCK LETTERS that it moved from Rheims to Lille, the city where in 1880 Father Watrigant had initiated the fruitful revival of retreats for the people. Then, in 1901, the iniquitous Lay Laws began to threaten in their first fervor the confiscation of religious property, and the Library was transported out of harm's way to the quiet Belgian town of Enghien, where a few years before an old Augustinian monastery had been purchased to serve as a theologate for two of the French Provinces, Champagne and Toulouse. Here in idyllic peace the indefatigable bibliog-

rapher of the Exercises saw the realization of many of his cherished designs. While never ceasing to make new additions to his ever-growing shelves, he began with the assistance of Father Paul Debuchy to diffuse abroad the beneficent influence of the riches already amassed. The beginning of 1906 saw the first appearance of *Documents and Studies of the Exercises*, a valuable series of pamphlets of a historical, critical and practical nature. As typical of their contents we translate the titles of the first few numbers:

1. Pius X and the Work of Retreats; by Fr. Debuchy.
2. The Retreat House of Vannes in the 17th Century; by Fr. Chaurand.
3. On the Formation of Lay Leaders for the Parish Works, in the Cenacle of Retreat; by Fr. Watrigant.
4. The Brotherhoods of the Blessed Sacrament and Laymen's Retreats in Belgium; by Fr. Dieudonne.
5. On the Direction of Retreats for Groups—a reprint from Fr. Ettori's book of the 17th Century.
6. Introduction to the Study of the Exercises; by Fr. Debuchy.

Through these pamphlets as also by the publication of the different Retreats and Books for Directors the fame of the Library grew, and the little study of Father Watrigant soon became a clearing-house of information for a zealous phalanx of retreat workers. Jesuits and others especially interested in different phases of asceticism found their way to Enghien to study valuable sources under the stimulating direction of an acknowledged master. Then came the war; the theologians and many of the Fathers left for the trenches, and the Germans seized the house as Officers' Headquarters. Those days of disorder and even of want, when the theologians' library and one of their classrooms were converted into stables, when the door to door clause in the 24th Rule found practical application, offered neither time nor means for the collection and classification of books. But when peace finally came and the Maison Saint-Augustin ceased to resound to hoof-beats and sword-clanks, the work of the Library began anew. The publication of the bi-monthly pamphlets was resumed and has continued since without further interruption. The forthcoming catalogue which will constitute the ninety-second and ninety-

third numbers of the whole series is due, after the founder himself whose work it reveals, chiefly to Father Joseph Dutilleul, the historian of the Champagne Province, who, since the death of Father Debuchy in 1922, and the quasi-retirement of Father Watrigant last September, has been engaged almost unaided in this painstaking work.

And thus we have skimmed over thirty years and circled back to the present without answering the very fundamental questions, What gave Father Watrigant his idea? How did he have the boldness to attempt a task so gigantic? The adequate answer to queries like these would demand an appreciative study of the life and character of a living Jesuit more detailed than I am now prepared or permitted to give; but perhaps I can satisfy the exigencies of this sketch by translating the explanation which Father Dutilleul is wont to offer his visitors, the coldness of the historian's conciseness and the warmth of a friend's admiration struggling for the mastery of the recital. Essentially a man of energetic and decisive action, Father Watrigant was the pioneer of the revival of retreats in the North of France, his part being that of the organizer rather than that of the director. After founding and opening his Chateau Blanc in 1882, his next step was to search for retreatants, to compel them to come in. The idea of retreats was still so novel that it was regarded with suspicion or indifference: the laboring class said it was a rich man's luxury, and the landlords found it interfered with the chase. To break down such prejudice and ignorance, Father Watrigant, according to a favorite maxim of his, "Get others to work for you," conscripted a corps of publicity agents. Curés, lawyers and professors, none could resist the persuasiveness of one whom they nicknamed "Père Intrigant"; the result was their pledge to preach, in season and out, the purpose and value of retreats, provided they were furnished materials. It was to keep this last clause of his contract that Father Watrigant began to collect documents and histories about the use and fruits of the Exercises in the early Society. The success of his orators, especially those who spoke at the annual Catholic Congress, was phenomenal; and soon the steady increase of retreatants made further eloquence and pamphleteering superfluous. But the collection of

books went on. A hidden talent had been unearthed; a bibliographical instinct had asserted itself, and henceforward there was no setting its limits. He soon knew Sommervogel better than the average theologian knows Denzinger, and with the unfailing help of a host of generous friends he brought his collection to such significant proportions that superiors, recognizing as a veritable vocation what in the beginning had seemed only a harmless hobby, gave him full approbation to carry his books from place to place, and add to them at his own discretion. The Library of the Exercises existed.

II. The Scope of the Library

It is not at all improbable that some of Ours, while finding the story of the Library very edifying, and its existence an interesting thing to know in the way that anything singular tickles the curiosity, may still doubt whether from a practical viewpoint the game is worth the candle. They may appeal to the remark which St. Charles Borromeo is supposed to have made to the Duke of Mantua when that nobleman was showing with pride his books of retreats: "The book of Exercises is in itself a Library; why then so many other books?"

To such a difficulty even when phrased in the words of a Saint—and a Saint too who really loved the Exercises, as proved so ably in Number 32 of the Library pamphlet series, by Monsignor Ratti of Milan, now His Holiness Pius XI—to such a conscientious objection two answers suggest themselves. The first, in the words of Father Watrigant himself, is this: "The Saint certainly meant to have done with all works not inspired by the very book of the Exercises, possibly even those offering explanations and applications. But then he who by his sanctity and learning understood so easily the sublimity of the book surely approved of less enlightened men making use of books on the theory and practice of the Exercises the better to understand and employ them; very much as he approved of commentaries on the Scriptures." The second answer, much more conclusive and also Father Watrigant's, is a fair-minded examination of the Library itself. Don Besse, the famous Benedictine author of the *Monks of the Orient,* made such an inspection in 1909, and then wrote: "The Library has become a

workshop, not for Father Watrigant alone, but for his emulators as well." And that impression, quite in accord with the origin of the Library and the character of its presiding genius, is the one we must verify for ourselves if we would understand the true scope of the work. Primarily, the Library is a workshop for promoters of Retreats; only secondarily is it a museum for the curious. A short tour will establish the point beyond cavil.

Suppose we begin with the second and largest of the three rooms marked *Bibliothèque des Exercises.* Here we are at the very heart of things; in the center stands the desk of Father Watrigant himself, presided over by the Sacred Heart, the Queen of the Society, and the Venerable Maria Antonia de la Paz, for whose beatification, as the friend of all friends of the Exercises, he has been working and praying for years. On one side of the room three high windows look across the cloistered garden to the chapel; the other three walls are covered almost to the ceiling with books ranged on the plainest of home-made shelves. To any but a confirmed Bollandist the first prospect is not attractive: most of the volumes in sight are browned and wrinkled by time, and we vaguely guess that their contents of quaint and primitive type will scarcely repay the deciphering. But if Father Watrigant were with us he could soon disillusion us; at his voice the dry bones would indeed live. He would pick up one of the dingiest little tomes, *Solitudo Sacra*, by Camillo Ettori, issued at Cologne in immaculate white vellum, in 1725. He would tell us in his animated way how he was so impressed with the work when he unearthed it at Vals, that in leaving for Lille in 1879 he secured permission to carry it with him, to make of it, though he had no such dreams then, the cornerstone, or rather the germ-cell of his future collection. And then while we would be reverently fingering the pages with a new interest, our restless cicerone would have crossed and recrossed the room to bring us with equal enthusiasm one of the freshest productions of Herder, the 1925 edition of Father Henry Gabriel's Eight Day Retreat. And thus he would prove that two centuries of time and the widest differences of language and form cannot obscure or diminish the kinship of books which trace a common lineage to the classic of Man-

resa. Herein in reality is what is remarkable in our subject. For, after all, as institutional libraries run nowadays, 8,000 books is nothing to brag about; but when you recall that all these books are hand-picked, so to speak; all dealing with one subject, and that so limited as scarcely to merit a second decimal place in a Dewey system, you must concede your surprise even though withholding your praise.

But we had set out to examine the books impartially before discussing praise or dispraise. No more then of the interruptions of this too engrossing librarian; the synoptical table which is here on his desk will serve instead as our guide. So this whole room is Section III, *Practice of the Exercises;*—exactly what should appeal to an American Jesuit, at least if he verifies that more or less complimentary title awarded him by his brethren of France, "très pratique" . . . And the three general divisions are Before, During, and After the Retreat; very logical headings, though not altogether happy in their unmerited connotations. But let us take the plan with us as we study the shelves.

Before the Retreat. Here we are now up over the door; I will manage the ladder and henceforth say nothing about it. At first sight it would seem that all of the books here are on Solitude, and most of them at least first cousins to incunabula. But other subjects and periods are also represented. There we note Father Renault's Letter to Fr. de Ravignan on the Manner of Giving the Exercises, and near it the Woodstock translation. And here down at the end is a promising file of pamphlets and notes on Ways and Means of Getting Retreatants, Orders of the Day, etc. And so even this proportionally small preliminary section would not seem to be without practical value.

But here we are at the main division, *During the Retreat.* Observe the order in what would threaten to be a wilderness of Retreat manuals. First come some formidable groups and sets of retreats which, to judge from their bulk, must represent the work of a lifetime. In this heavy artillery the principal languages each have their representation. Notice among the Germans Pergmayr with his Truths of Salvation, on the French shelf Nouet with his Seven Retreats,

while in our own tongue Dignam takes honored place with his voluminous Retreat Conferences. These same authors will reappear in the classified retreats, since like the classics of literature they merited to be issued in separate editions as well as in complete sets. Thus separated they are more conveniently accessible, thanks to an accurate classification ingeniously based on the Four Causes. Thus we meet first, Retreats adapted with reference to their Final Cause. You recall here that the final cause of the Exercises, as expressed in our Holy Father's title, is self-conquest and the regulating of one's life; and so as adaptations of this end you find retreats with a more specific purpose: the choice of a vocation, the pronouncement or renovation of vows, the acquirement of a virtue or devotion, a Christian marriage, a happy death, and so on in surprising variety. Next the Efficient Cause of the Exercises, the exercitant himself, affords the chance for many special adaptations. The first of these, rich and promising, is Retreats for Priests, some 200 of them in all, stretching from Blessed Peter Faber down to Cardinal Mercier. Fr. Valuy has something special for Ordinandi, as Fr. Petitdidier has for Tertians. There are surprises, too, as when Rosmini, forgetful of his philosophical errors, gives some very sound Conferences on the Duties of the Priesthood; and two Canons of Saint Paul's Cathedral, Newbolt and Liddon, are found exhorting the clergy from the same pulpit as the Dominican, Father Buckler. Religious claim the next set of retreats: for the men a battalion of Jesuits, Le Gaudier, Meschler, Longhaye, Curtis and many others; for the nuns it is rather extern writers who hold the pre-eminence: thus in English we note the Carmelite, Farrington; the Oblate, Cox and Bishop Moriarty of Kerry. Another Irish Bishop, O'Brien by name, devotes his work exclusively to the Sisters of Mercy, a care which Saint Francis de Sales takes for his own Visitandines. We cannot pass over this section without mentioning the two annual retreats printed at the Royal Press of Polotsk, 1793 and 1794, for the exiled Jesuit Scholastics: a page in them marked for the edification of visitors is the pathetically significant meditation: On the Love and Esteem of a Vocation to the Society.

Retreats for Laymen is not as rich a department as

some might desire. For the men Neumayr seems to have specialized in tridua, happily in Latin. For the women Bishop Porter and Father Morris are available in English, while in French a great many ecclesiastical notables have edited their instructions, for instance Mgr. Mermillod and the Abbe Devenne, who calls his book neatly enough "La Retraite pour Madame." For children the majority of books are tridua in preparation for First Communion; here even one of Father Lasance's manuals claims a place on a shelf otherwise all French. *Retreats for Protestants* is a title that takes us by surprise, especially when we see the number of books it includes. The Anglicans, who do so much protest their Catholicism, are unreserved in their admiration for the Exercises and industrious too in their practice. Elsewhere in the Library we will find the 1919 translation made by the Cowley Father Longridge who had several communications with Father Watrigant in the course of his work. The books in this section are rather developed retreats, oftenest by Cowley Fathers like Benson; though we note also among the oldest, one by Orby Shipley, the first Anglican to translate the Exercises and afterwards a convert. Add also a boxful of retreat pamphlets and magazine articles, among the latter, the key to the existence and flourishing condition of the whole section, a sympathetic review of the Protestant retreat movement by the zealous Librarian whose name is becoming a refrain in these pages. We learn from his articles that he sets great store by a seventeenth century work of Masenius, Nova Praxis Orthodoxae Fidei, several editions of which are here among Protestant neighbors. This book, intended for Calvinists, begins innocently enough with six considerations of the First Week which no Christian could quarrel with, and when the exercitant has been thus put in contrite and humble frame of mind, takes him gently and reasonably in quest of the truth which can only be one. The Calvinists considered the work worthy of a lengthy vituperative reply, but the original only gained in publicity. There is unhappily no record of its results in conversions, but Father Watrigant is unstinted in praise of its methods.

There still remains two classes of retreats, according as the Exercises are adapted with reference to the

Material or the Formal Cause. But since the Librarian, himself, is more than doubtful of the strictly Ignatian character of changes that seem to reach to the essence, we may dismiss them with a glance and a word. The Material Cause of the Exercises is conceived as those considerations proper to our Holy Father, the Foundation, the Triple Sin, the Kingdom, etc. For these the adaptations before us substitute similar matter from the Holy Scriptures, the Liturgy, or the Fathers of the Church. Thus we find Paulmier's "Exercises in the Words of the Scriptures," Decrouille's "Meditations Liturgiques," and various concordances with the works of St. Augustine, St. Anselm, St. Bernard, and even St. Thomas. The Formal Cause of the Exercises, expressed as we learn in the first Annotation by the very word "Exercise," is personal effort in mental prayer. As modifications of this are therefore classed all preached Retreats, as well the polished productions of the Notre Dame orators as the familiar discourses of the overworked missionaries; likewise the Exercises watered out into spiritual readings, "stepped up" into colloquies and soliloquies, tortured into plays, poems and novels, visualized in diagrams and colored posters more quaint than artistic.

When all the retreats are done there still remains as a kind of appendix, *After the Retreat;* though as might be expected the section is not large. It consists of some Journals of Retreat, a few books on Perseverence and a collection of retreat souvenirs from different houses of retreats. These touched on, you can say you have finished Section III of the Library, the *Practice of the Exercises.* Your tour has been hasty and superficial; you have not even glanced at the manuscripts; but you have noted enough to realize of what value the contents of this room could be to a Retreat master, who knows how to use without sacrifice to originality the suggestiveness of other men's thoughts in a field where a certain communism is almost unavoidable. Better testimonials could be had were they needed from many still active Directors, and perhaps also with more grace and effectiveness from their retreatants, religious and laymen.

Since we have come so far we may as well go farther before turning back. We find the next room divided into two compartments, the *History of the Exercises*

and an *Annex on Asceticism*. The keystone of the History section is Diertins' little volume, "Historia Exercitiorum," which leaves off with its record in 1556. All the books, manuscripts and note-files gathered around it are only the materials for its continuation—truly a giant's task for which perhaps no one for years to come will be better fitted than the man who spent his strength in thus gathering the data. These materials are chiefly of two classes: first, the biography of saints and holy souls within and without the Society who labored in the cause of the Exercises, either by actually giving retreats or by founding homes to perpetuate the work; and secondly, the current literature and statistics on the retreat movement in the different provinces and assistancies. If the first source has the distinction of comprising the little nucleus first formed at Chateau Blanc, notably the biographies and diaries of Father Huby and his confreres at Vannes, the first retreat-house of the Society, opened in Brittany in 1660, the second division as the child of the Librarian's old age has been cherished with at least equal solicitude. It is remarkable, considering the correspondence and co-operation involved, how up-to-date are some of the retreat files; Canada for instance has several copies of its latest retreat bulletin, showing 4,800 Laymen making the Exercises in 1924. The practical value of thus keeping a record of the ever growing fruits of the Exercises appeals strongly to all modern promoters of the work. The late Father Plater of England was quick to remark this when he was here in 1911, and it is fitting that his own book, Retreats for the People together with his biography should hold an honored place in the very room where he came to study. Another noteworthy witness to the value of the Library's historical sources is Father Morell of Spain, the editor of *Manresa*, the new magazine of the Exercises issued quarterly from the press at Bilbao. Before launching the new publication the Editor passed several profitable weeks at Enghien, and his first issue last January was prefaced by a letter of commendation from Father Watrigant.

We remarked on entering this room that a part of it is given over to an *Annex on Asceticism*. This is a project that grew out of the Library rather than a part of the Library itself. In his Ignatian admiration for

the practical and solid in asceticism, the Librarian has gone tilting at times against devotional books and treatises, savoring suspiciously of quietism. To carry this war into the enemy country, as well as to range his allies around him, he began on a modest scale this "new Bollandism." It was never more than a secondary interest and even at present numbers scarcely more than 300 volumes principally concerned with Mysticism. They need not detain us, as we have yet to give a moment or two to the first room, through which in our rush for the middle of things we passed without comment.

This first room, the last now for us, contains two sections on the Exercises: *the Text* and *the Doctrine.* With regard to the priority of texts the Enghien Library yields precedence to Rome where the so-called autograph Spanish edition is preserved; the earliest Spanish edition here is that of 1615. Earlier and, as Father Beckx was wont to point out, more reliable than a manuscript is a copy of the Vulgate Latin edition which St. Ignatius saw through the press in 1548 for the approving censorship of Paul III. A later edition which appeals to people with not the least of the archivist spirit is a large folio, the Royal edition printed at Paris, "typis argenteis," in 1644 by order of Louis XIII. Large type, thick paper and generous margins account for the bulk of the work. Besides the Spanish and Latin texts there are translations in the chief modern languages, as well as some Polynesian dialects whose very names are strange. In this section too we find the discussion of St. Ignatius' sources. The fiery volumes of the Benedictine Cajetan and the Jesuit Rho here sleep side by side though they once bickered so violently about the originality of the Exercises that both found a place on the Index. Nearby are the works of Mauburn, de Zutphen, and other Brothers of the Common Life, who in the opinion of Father Watrigant did influence our Holy Father's little book. But all these documents and discussions will be found ably set forth in the Monumenta, the editors of which paid several visits to Enghien in the course of their work.

The last section, *the Doctrine of the Exercises,* is probably the most specialized of all. If in these days of extra courses some of Ours should be destined for special studies in the Exercises, it is here they would

come for their standard authors; Diertins, Roothaan, Gagliardi, Denis, Meschler, Nonell and others who analyze the text part by part or even word by word in order to clarify their subsequent syntheses. Here too one might profit by separate treatises on particular meditations, such as Father Boylesve on the Kingdom of Christ, Father Schwertfer on the Two Standards, Father LeMarchand and Father Watrigant himself on the End of Man; or by studies on the different methods of the Exercises, Meditation, Examen, Election, Discernment of Spirits, etc.

But I fear I have kept you needlessly long. If you are still curious for further details you will find them in the catalogue which I mentioned at the beginning. I have hoped only to show you that the Library has practical possibilities; it can be for some at least and it should be for many, what Dom Besse called it, and its founder intended,—a workshop.

ANDREW C. SMITH, S. J.

HUNGARY—THE RED TERROR AND THE JEWISH PROBLEM

One of the most acute questions facing the people of Hungary is the Jewish problem. Unlike that of other countries, Hungary's problem is complicated by a set of very peculiar circumstances. This makes it impossible for Hungarians to understand the good-natured, tolerant attitude of the average American towards his Jewish neighbor. "That may work very well in the United States," they say, "but here in Hungary the whole question is different." You might talk with them for hours, appeal to their better feelings, their love of peace, their devotion to the Catholic religion, but in the end they will insist that Jews, or, at least, Hungarian Jews are not to be trusted. Facts are stubborn things, and Hungarians have an exasperating way of holding to a number of facts with which to bolster their position.

The chief of these is the fact that in 1919, the Hundred Days' Red Terror, under Bela Kun, was wholly the work of Jews. Their leader was a Jew—Kun is the Hungarianized form of C-o-h-n — his counsellors were Jews, his lieutenants were Jews, his executioners,

the Red bandits who swept at will across the country, whipping, torturing, killing helpless peasants — they also were Jews. The average Hungarian does not stop to reflect that the Red Terror was not the work of all the Jews, for some Jews suffered from the Reds extremely. He can see little more than the tremendous fact that five years ago Jews organized a conspiracy against Hungarian civilization, and, in an abortive attempt to sovietize the country, subjected the Hungarian race to humiliations, sufferings and tortures unprecedented in all its history.

When the tide finally turned and Bela Kun escaped across the frontier, his Jewish henchmen were too numerous to escape likewise. Then it was that the vials of Hungarian wrath overflowed, and, in the cruel reprisals which followed, the most notorious of the Red bandits were torn to pieces by the infuriated populace. Despite the extenuating circumstances, this retribution was an outpouring of vengeance, and, as such, of course, was morally wrong and legally indefensible.

When the new government was firmly established, over 17,000 trials were instituted against the former Reds, of which 1,265 resulted in sentences to death or imprisonment. The highest estimate of those put to death, both by the people in their first outbreak and by the government after due legal process, is 300, while the lowest estimate of those killed by the Reds is 1500. In spite of these facts, the international Jewish press labelled the trials and executions of the Reds a "White Terror," and many foreign newspapers and periodicals, like the New York NATION, wildly exaggerated the whole affair, and gave it more space than they had given the orgies of the Red Terror.

Save the Jews Hungary has now practically no other alien races dwelling within her diminished borders. The Serbs, Croats, Slovenes, Slovaks and Roumanians were lopped off by the Treaty of Trianon, together with a multitude of Hungarians. Thus the thorny minority question, which is causing so much agitation in Czechoslovakia, Jugoslavia and Roumania today, is comparatively simple in Hungary. It centers about the Jews. Though only five per cent. of the present population, over 300,000 of them are crowded into Buda Pest, where, taking advantage of the Hungarians' notorious dislike for trade, they have seized control of almost all

the financial and commercial transactions of the Hungarian capital. Despite the fancies of foreign journalists that the "White Terror" still continues, hundreds of Jews manage to cross the border and find a foothold in the larger cities, while those of Buda Pest are more ostentatious of their power and wealth than ever. It is not to be wondered, then, that many Hungarians are determined to permit no repetition of their recent bitter experience.

This determination is now so strong that it has become a national movement. It matters not that of Hungary's total population of 7,800,000, some 1,500,000 are Protestants and 5,500,000 Catholics. This feeling ignores religious tenets and has united the big majority in a mighty effort to check the monopoly of the Jews. The campaign is being conducted along two chief lines, one non-Jewish, the other anti-Jewish. The non-Jewish plan is that of the statesmen, captains of industry and other leaders of the people. Their program calls upon Hungarians to cast off their foolish contempt for business and to go in and break up the Jewish monopoly by active competition. That this policy has already accomplished big economic changes is shown in the number of banks, commercial houses, stores and even factories now manned exclusively by Hungarians. The "Ant," a non-Jewish co-operative association, has now almost 3,000 branches and is spreading throughout the country.

There are other influential organizations, which, though not formally non-Jewish, are certainly so materially. One of the most powerful of these is the Christian Press Association established by Father Bela Bangha, S. J. In addition to a large output of books, pamphlets and periodicals, it has also several newspapers, each with a wide circulation among both Catholics and Protestants. This organization has to its credit a notable achievement. It has established organs of healthy public opinion, a press in which lies can be at once challenged, calumny exposed, and the truth laid bare. It has checked the wholesale propagation of sophistry, moral perversion, suppression of the truth, and, by so doing, has crushed beyond repair the monopoly of the yellow Jewish journals.

Another powerful non-Jewish association is the

Hungarian youth movement. Under its patriotic and deep moral influence Hungary has taken a wide step forward. Probably the most representative of these organizations is the EMERICANA, with a membership of over 2,700 Catholic university students. The name they bear is that of their patron, St. Emeric, the son of St. Stephan, King of Hungary. Frankly they state, "Our program is Catholicism." They are directed by the Cistercians.

All the above associations, however, should be sharply distinguished from those which are wholly or in part anti-Jewish in character. These raw levies of young, impatient spirits cause much embarrassment to the government by their oppressive and bullying tactics. Their motto is, "Down with the Jews!" One of the worst of these is the "League of Awakening Hungarians," which includes 1,000,000 members. Though originally organized as a spontaneous expression of Hungarian patriotism, it has become bitterly anti-Jewish and is doing much to postpone a peaceful settlement of the Jewish problem. To its account is generally ascribed the disgraceful "Jew Hunts" of 1920, which were severely punished by the government.

Desirous of helping a people so set upon helping themselves, the government also has passed legislation bearing directly on the Jewish question. The first enactment was to outlaw Freemasonry, in Hungary largely Jewish, and to confiscate its extensive property holdings. In each large Hungarian city, the sumptuous building formerly called "The Masonic Temple," is now a comfortable shelter for the poor and homeless.

The government's second enactment, however, known as the "Numerus Clausus," is not similarly praiseworthy. This requires the number of Jews in the universities, schools, banks, factories and state offices not to exceed their proportion to the total population. It is easy to see that the enforcement of such an arbitrary regulation would entail a serious violation of the fundamental rights of those who, though a minority, nonetheless constitute a large number of the body politic. Fortunately for Hungary's reputation for justice and her good name abroad, the government has found the *Numerus Clausus* too difficult to enforce.

It still stands on the statute books, but, with the single exception of the state offices, it is a dead letter.

The university students, however, the fire-eaters of the country, have rushed in where the government fears to tread. Immediately after the Great War Hungary's three universities became crowded, perhaps overcrowded, with Jews. During the Red Terror Jews not only predominated among the students, but also among the professors. With the collapse of the Soviet power, the Soviet professors disappeared and with them the most obnoxious of the Jewish students. But this was not enough for the non-Jewish students. They took upon themselves the onus of enforcing the *Numerus Clausus*. They began to make life so unbearable for the Jewish students that in the University of Buda Pest, at least, the *Numerus Clausus* soon became an accomplished fact. This regrettable state of affairs has driven hundreds of Jewish students out of the country. Herr Rothschild, the Viennese magnate, is at present giving financial assistance to 1,500 poor Jewish students now studying in the universities of Berlin, Paris and Vienna. To add to the confusion a convention of all the university students of Hungary took place in Buda Pest in January, 1925. Amid scenes of wild enthusiasm a resolution was passed unanimously demanding the application of the *Numerus Clausus* to the other two universities at Pécs and Szeged. Though Protestants are decidedly in the minority among Hungarian students, the *Numerus Clausus* campaign in universities is of Protestant origin and spirit. It must be admitted, however, that this deplorable movement has spread to the Catholics, and that, despite the efforts of Catholic leaders to check it, some Catholics have also taken part in the persecution and expulsion of Jewish students. This, however, is not by virtue of their Catholic principles and Catholic program, but in spite of them. It is the work of individuals still haunted by visions of the Red Terror, who permit their hearts to run away with their heads.

It is now an open secret in Buda Pest that one of the chief reasons why Hungary had to wait so long before obtaining the recent reconstruction loans was the demand of the French Government to abolish the restrictions upon the Jews and to lift the ban against the

Freemasons. But with all due respect to the French Government's purity of intention, the Hungarian Government opposed these conditions as an attempt to interfere with her internal affairs, and held out until American and British bankers came to the rescue. An American now heads the commission in charge of the disbursements necessary for reconstruction. To the great joy of both Jews and Christians, the Hungarian crown has been stabilized at about 78,000 to the dollar.

Meanwhile, feeling against the Jews is somewhat subsiding. Public opinion is gradually becoming more tolerant. Men are beginning to realize that Hungary owes much of her industrial development to the Jews, and that, provided their tendency to monopolize is held in check, Hungary cannot well do without them. Citizens of broad vision, too, are creating an atmosphere of peace, good will and Christian charity with which to cope with the Jewish problem.

Prominent among these stand Count Apponyi, the well-known Hungarian statesman. He is a graduate of Kalksburg, the Society's college in the environs of Vienna. For over thirty years he has been a member of the Hungarian Parliament. At the Trianon peace conference, where the victorious allies met to decide Hungary's fate, he pleaded for his country so persuasively as to frustrate not a little the ambitions of Czechoslovakia, Jugoslavia and Roumania. Such was his wisdom, tact and astonishing eloquence in French, English and Italian that American newspapermen acclaimed him as the outstanding figure of the conference. He is generally credited with saving for Hungary no small part of the territory she holds today. At Alumni and Sodality reunions he often refers to his father and mother as the parents of his body, and to our Fathers as the parents of his mind and soul. Though the snows of more than seventy winters bear upon him, he is today as humble and devout a client of Mary as he was in his college days.

Men of this sterling type are pouring oil on the troubled waters and lifting up their voice in defense of the Hungarian Jews. Though but a handful, they are without fear, because they love liberty and their fellow men more than they do their own lives or fortunes. They realize that Christians and Jews have to learn to live together in Hungary, as well as in other

countries. As they see it, the cardinal point to be decided is whether they are to live in peace or in enmity. They want peace and they are studying and advocating the things which make for peace. The Jews are to relinquish their plans of domination. The Christians are to avoid all bitter and uncharitable judgments and to put the best, not the worst, construction on the words and deeds of the Jews.

They are telling Protestants of a platform upon which all citizens of good will should stand, the platform of peace, mutual trust, toleration and Christian benevolence. They are urging Catholics to banish all anger and hatred from their hearts, and by good example, to square their lives with their faith, remembering they are followers of Him who first taught the world forgiveness of enemies. They are calling on all who have the best interests of their country at heart not to discriminate against such a large number of their fellow citizens, but to tolerate them in a Christian spirit, and, at the same time, rival and surpass them by greater industry, closer co-operation, thrift, sobriety and a patriotic zeal for the good name of Hungary.

This seems to be the only reasonable solution of Hungary's Jewish problem. Though mountains of prejudice are yet to be levelled and valleys of hate to be filled, time, patience, and the spirit of mutual concession and self-sacrifice now abroad in the land will surmount all.

THE MANILA CATHOLIC CONVENTION OF 1925

In these days of intense anti-Catholic activity in the Philippines, it is gratifying to recall a recent event, which, please God, is but the first ripple of a mighty, ever-increasing counter-current. The Catholics of the Philippines, under the leadership of the reverend members of the Hierarchy, have risen up to save the Faith, and to restore to their land the glorious title: "Catholic."

For some years past there has been talk of organizing a Catholic Congress for the Philippines. Finally, on Columbus Day, 1924, in the Manila Council of the Knights of Columbus, Mr. José M. Delgado, Grand

Knight of San Pablo Council, proposed the actual inauguration of the much-talked-of Congress. That day an American Father of the Ateneo was appointed chaplain of the Manila Council. On hearing of the new proposal, the new chaplain gave his hearty approval. He immediately called a private meeting of the officers of the Council and advised them to make a list of the most prominent Catholics of Manila, in order to invite these people to take part in the movement.

On December 4 the Grand Knight of Manila called a meeting of some prominent Catholics to arrange plans for the convention.

The very next day the chaplain called on the Apostolic Delegate, Mons. William Piani, and His Grace, Archbishop J. O'Doherty, to obtain their approval of the whole idea. In the interview with the archbishop, it was suggested that the time for usual conference of the Hierarchy coincide with that of the Manila Carnival. Then the bishops and those coming from a distance would find less difficulty in travel, since in February Philippine weather is nearly perfect. Besides, many who come annually to Manila to transact business at Carnival time could be invited to the convention. The plan was approved and the suggestion was acted upon. The ninth, tenth and eleventh of February were set for the convention.

On December eleventh a committee on arrangements was appointed, most of the members being Knights of Columbus. A sub-committee was appointed to take charge of the several commissions of the convention, under the presidency of each of the seven bishops in the Islands, in turn. Thus, most of the preliminaries had now been attended to.

Before proceeding to the opening of the convention, it will be gratifying to recall how the several reverend bishops responded to the call for a Catholic Convention. They were enthusiastic in their praise of the plan, and in their pledge of support, especially in the matter of sending lay delegates. One bishop wrote: "I pledge myself to the congress, and I praise it with all my soul." Another said: "There is no doubt of the urgent necessity of this Congress . . . and for this reason I pledge myself to it unconditionally." A third answered: "I praise with all my soul the happy idea that originated in your honored council, of holding a

reunion of Catholics, and I cannot but offer my decided support."

The Catholic organizations of the whole country responded with a sentiment no less enthusiastic. About two hundred delegates were expected to attend the conference, but more than five hundred were present.

The convention was formally opened with a Mass in the Cathedral. On the 9th of February, at seven o'clock in the morning, His Grace, the Archbishop, celebrated the Holy Sacrifice to invoke God's blessing on the important task about to begin. More than five hundred men, delegates to the conference, received Holy Communion at the hands of the archbishop.

At 9.00 a. m. the sub-committees assembled before their respective presidents, the reverend bishops; the first and fifth sections in the archbishop's palace; the second and sixth at the Franciscan Convento; the third and fourth at the Dominican Convento, and the seventh at the Observatory College of San José. The mornings of the three days were given over to the private discussion of the questions to be decided. The delegates from all over the Islands were free to attend these meetings and to register themselves as members of any of the commissions. As a result of these meetings, a list of proposals were presented before the convention, in full session, on the last day, February 11.

The first public session was held in the college hall of the Ateneo de Manila, the well-known Jesuit College, at 4.30 in the afternoon of February 9. His Grace, the Archbishop, opened the meeting with an address on the importance of the occasion. He concluded with the reading of a cablegram to our Holy Father, the Pope, informing him of the present undertaking, and begging his blessing on their labors. In his reply, our Holy Father congratulated the people of the Philippines on their splendid enterprise, upon which he bestowed abundant blessings.

Following the address of His Grace, the Hon. Gregorio Arañeta, one of the foremost lawyers of the Archipelago, made an eloquent appeal for the organization of Catholic Social Activities.

The next speaker was the Hon. Norberto Romualdez, Justice of the Supreme Court. He insisted on the importance of the Catholic Press, and proposed methods for the advancement of this power of good.

The President of the Catholic Federation of Women, Mrs. Margarita Q. de Ansaldo, gave the final speech of the afternoon. The work of the Federation was set forth, and the hope expressed that throughout the Islands centers would be established.

This first public session of the convention, at which the reverend members of the hierarchy, and more than six hundred delegates, mostly men, assisted, was surely a success, and hopes were high for the ensuing sessions.

Enthusiasm for the momentous work at hand was growing more intense. A large gathering waited anxiously in front of the doors of the College of San Juan de Letran, the age-old Dominican College, long before the appointed time on the afternoon of February 10. At last the session was begun.

Mr. Angel Goicouria spoke in behalf of Catholic Charities. Then followed a discussion of the Labor Question, by the Hon. Marcelino Aguas. A plea was made for the organization of Catholic Workingmen. The third speech, by Mr. Angel Ansaldo, was an appeal to Catholics to come forth boldly and declare their opinions on important questions of the day. The concluding speech of this second public session was that of Miss Ines Villa, on the "National Catholic Welfare Council" of America.

At the close of this session, the enthusiasm of the audience was so great that it was advised to alter the original program. In order to have ample accommodations for the last public session, the college hall of the College of Santa Isabel, the three-hundred-year-old school for girls, under the care of the Sisters of Charity of St. Vincent de Paul, was chosen in preference to the archbishop's palace.

It was 4.30 in the afternoon of February 11 when the delegates filed into the beautifully decorated hall. Hon. Mariano J. Cuenco, Representative from Cebu in the Philippine Legislature, gave a brilliant address on the civic duties of Catholics; Mr. Gabriel La O, a prominent lawyer, discoursed eloquently on the religious education of the nation; and then the resolutions of the seven sub-committees came up for discussion and approbation. The debate grew rather warm at times, so that the President had to rap for quiet. At the close all the resolutions were ratified, and it was

suggested that a provisional central committee be named to further the execution of the proposals. A summary of these latter may be of interest.

The first sub-committee, or commission, presided over by Bishop Peter J. Hurth, of Nueva Segovia, planned a Federation of Catholic Associations, with representative committees in all the dioceses and parishes.

The President of the second commission, Bishop Juan B. Gorordo, of Cebu, being ill, was represented by Rev. Fr. Emiliano Mercado, of San Nicolas, Cebu. This commission proposed the improvement of the Catholic Press; in personnel, in the publication of a weekly with sections in Spanish, English and the more prominent dialects, and, finally, in the methods employed in combating the enemies of the church, such as the "Y."

The commission, under Bishop Alfredo Verzosa, of Lipa, urged obedience to the regulation of the church, concerning "charity dances"; the distribution of alms under Catholic auspices, and to those parts of the country which are most afflicted, for instance, by earthquakes; also, the support of the needy missions of the North and South, material aid to parochial free schools, and, lastly, help to those who, because of their faith, lose their employment or suffer otherwise.

The fourth commission, headed by Bishop Santiago Sancho, of Tuguegarao, resolved that the Labor Association, to be formed, be openly Catholic, and that, for the purpose of organization, a list of all the Catholic workingmen of the Islands be made, from which the more educated in each locality could be chosen for propaganda work. The directors of these localities are to meet once a year, at least, to consider ways and means of improvement of the association. Besides, two committees are to be established—one for men and one for women—in each locality, to arrange for Spiritual Retreats for working people. The rules and regulations of this Labor Association are to be drawn up by some priest, as soon as possible.

The Bishop of Jaro, Rt. Rev. James P. McCloskey, and his commission emphasized that the individual must not merely be faithful to the church, but must be an apostle, showing forth the faith that is in him, in private and in public, by word and by act. He should

especially unite himself with the local Catholic organization.

The need of a definite plan of action for the Catholic in the fulfilment of his duties as a citizen, especially as a voter, was stressed by the sixth commission, and its President, Bishop Sofronio Hacbang, of Calbayog. They stated that Catholics are obliged to vote for Catholic candidates, or, if there be no Catholic candidates, for those least hostile to the church.

The seventh commission, guided and encouraged by Bishop José Clos, S. J., of Zamboanga, dealt with religious instruction in the schools, both public and private. An appeal was made for the establishment of Catholic schools, for the exercise of the right guaranteed by the Administrative Code, whereby religious instruction is permitted in the public schools; likewise an appeal for the segregation of the sexes in the schools.

Such was the epoch-making Catholic Convention of 1925! The work of the meetings was carried on in an enthusiastic and practical way. All will agree that the resolutions adopted are vital and timely. Since the individual bishops throughout the length of the Archipelago have been made responsible for the fulfilment of the plans of the convention in their several dioceses, especially, there is every reason to hope that the impulse given during the meetings in Manila will be cherished and helped onward to the realization of the earnest desires of those who attended the convention and of all those who look for the preservation of the faith in this one-time Catholic land. May our dear Lord, in His kind Providence over this neglected portion of His Vineyard, continue to bless the efforts of these new champions in their mighty struggle against those forces which have already destroyed much of the fruit of three centuries of Christianity! May the Knights of Columbus advance still farther in their emulation of their brother-Knights throughout the world, and be the inspiration and support of all the organizations united in the FEDERATION OF CATHOLIC ASSOCIATIONS!

JOHN C. O'CONNELL, S. J.

FATHER HIMMEL AS A MISSIONER*

On receiving word of Father Himmel's death, which came with rather startling suddenness, I could not help murmuring: "Blessed are those servants whom the Lord when He cometh shall find watching. Amen I say to you that He will gird Himself, and make them sit down to meat, and passing will minister unto them." And those other words: "A tower is fallen and a star is set." But is his star set, just because it no longer glows on our horizon? What England's laureate, Tennyson, says of some great character he wanted to laud —and, if my memory serves me right, he was singing of his ideal King Arthur—can be justly predicated of the subject of the brief sketch I am making of an ideal leader of men, and a genuine Missioner of the Society.

> "His memory long will linger in our midst,
> Like light that broods above the fallen sun
> And hovers half the night in heaven."

I leave to others to deplore the loss which our Province has sustained in the passing of Father Himmel by being deprived of his sane and beneficent counsel, his intelligence and his tact in his exercise of authority over the many that came under his genial sway. But I esteem it a privilege to contribute a few words on his character as a Missioner; for in that capacity, I believe, I knew him as intimately as any man now alive. At the outset, let me state that in Vol. 31 of the bound copies of *The Woodstock Letters*, there will be found more than six pages devoted to the subject: "Hints on Giving Missions." These "Hints" reveal the eminently practical mind, the zeal for souls, the knowledge of the Exercises, the patient courage under adverse conditions, and the heart of the shepherd, full of pity for the wandering sheep, that distinguished Father Himmel. He sent me these "Hints" in 1902, I believe, and if I ever had any success in the mission field, I

*This appreciation of Father Himmel, as a Missioner, was written by Father William Stanton from long observation, profound esteem and a faithful memory.

can ascribe it in large part to their moulding influence, and to the directive methods they inculcated. Some day, I hope, these "Hints" will be reprinted and form a valuable brochure or veritable Vade-Mecum for what I love to call, The Thundering *Corps d'Elite*, or the shock troop, of the Province—the Mission Band. Among other things, they contain a gentle, but illuminating rebuke, more than once given to me, but applicable to others, also, when Father Himmel would say to me: "You finish your instruction that comes before my sermon at the pitch of voice, with the oratorical earnestness and dramatic form that I am supposed to arrive at on concluding the formal or set discourse of the night. Please instruct, don't harangue the congregation. Be didactic, and less colorful in your delivery, and give me a chance to apply the bellows and so fan the audience into the state of fervor which is the product demanded of the sermon; or, otherwise, I shall have to break my neck to keep my discourse from seeming tame, flat and unprofitable, as far as arousing the emotions is concerned." This would mean in modern automobile parlance: "Don't try to run an ordinary flivver on balloon tires, when simple, solid, plain unflated ones would better suit it." By degrees I reformed, and at last got down to such a degree of calmness as made it easier for the great leader to launch out his thunderbolts upon the multitudes before him.

But, the truth to tell, Father Himmel was not a pronounced lover of lightnings and thunderbolts. He could, when the occasion or theme required it, shake the temple and make its walls reverberate to the pulpit, for he was no cold and impassionate Apostle, but a fiery man of God. Yet he had a style of eloquence all his own, and he created a new era of power and a setting for mission sermons by depending more on appeals to the head than simply on those to the heart only; by using not the ordinary, the conventional, ponderous voice and militant utterance so much looked for in the Missioner, as the all-compelling, persuasive tones that Our Lord must have used when He brought all hearts to His feet. He could fill the role of an Isaiah, or of an Ezechiel, but he preferred to be a St. John the Beloved, or a St. Francis de Sales, or of the

class in which our own Blessed Peter Faber and Blessed Canisius were conspicuous. Of course, Father Himmel believed in spiritual artillery men, and admitted the need of shelling, as it were, with big, resounding shots the devil's positions in the parish, before leading a general assault on the enemy's lines; but he was, to my thinking, more of a professor of salvation than a driver of it, and he knew how, in his own victorious way to awake the sentiments of real contrition for sin and hatred for it in his hearers and send them in droves to the confessionals. The "box work" on missions, or the hearing of confessions, constitutes the most laborious, nerve-wrecking and patience-testing part of a Missioner's life; but the lately fallen leader was singularly equal to all its requirements, teaching his companions by precept and example how to be in the tribunal of penance the consecrated ear, the sealed fountain of the soul's most intimate secrets and confidences, to be the *Judex, Advocatus, Medicus et Pater* that the Church expects of all charged with the ministry of the reconciliation of the errant creature with a merciful God. "I have not lost my patience in the box even once since the mission began, and I am never going to lose it, with God's help," he once said to me, and more, too, in the following strain. "God sends the sinners to us in the confessional, or else they would never come at all, and we must bind up what is broken, and heal the contrite of heart, and send them away with a good taste in their mouths for the Sacrament of Penance, and blessing the mercy of God and man. Like our Divine Saviour, Father Himmel could say he came not to crush or destroy, but to lead back, to build up and to save. Listening once to a group of Missioners complaining that very likely many of the penitents would relapse and, perhaps, not show up again till the next mission for confession, he exclaimed: "Even so, we are still doing a good work and giving glory to God in every absolution deservedly given. It is some satisfaction to the great drovers or ranch men or cowboys of the West and in other grazing districts, to round up their herds or flocks every two or three years, and brand them anew with their owner's name, albeit the cattle or sheep may soon scamper away again out of sight and begin to wander away again over moor or mountain-

side, apparently ownerless, unloyal and wild once more. So it must be a consolation and gain to Christ when we assemble what we can of His flocks, and put His name upon each soul in them, revivified by His blood and merits in the confessional, that the Great Shepherd, who owns them, may be able to say: "Again I know Mine and Mine know Me," even though not a few of them may shortly desert His pastures and stray among the wolves that exist only for man's perdition." These things were said in the days when, it seems to me, missions meant more than they do today, because then men made longer intervals between their confessions than they do now, thanks to the work of Sodalities, the multiplication of League Centres, and Holy Name Societies, and the ever-growing practice of frequent, if not daily, Communion. Superb in giving instructions, our great mission leader was perhaps at his best in setting forth the consolations of a sincere confession and the facility and ease with which any one, even a century away from it, could prepare for what seemed to some a terrible ordeal. He had a humorous, but efficient way of disarming the fears of the most timid, or the despair of the most abandoned. His great strength as a teacher showed itself also at what we used to call the housekeepers' mass, at 9.00 A. M., with its audience made up mostly of mothers of families, or women in positions of responsibility. His voice and manner never tired one, and many a time, said the present Nestor or Dean of our Province Mission Band, was I tempted to interrupt my confession work to listen to his simple, but character-building and soul-satisfying utterances. Father Himmel simply captivated the children everywhere by his paternal attitude towards them, by his stories and illustrations; and for years he always took the task of the children's mission to himself. Ambitious to imitate him in this department of apostolic endeavor, I appropriated most of his ammunition and adopted as much as possible his strategy and tactics, but I never succeeded in rivalling him in directing the work for the flocks of the little ones of the Master.

Always the gentleman, Father Himmel was never coarse or slangy in the pulpit, but ever maintained there a dignity that impressed, but never appalled any one. He could relieve the seriousness of his discourse

by sallies of quiet humor now and then; but he did not believe in raising a laugh just to afford a bit of ill-timed or ill-placed merriment in the church: *"non erat his locus."* It is quite an art to mingle the *dulce* with the *utile,* and to keep the proportions of each just and adequate in a mission sermon. Missioners are somewhat exposed to the danger of becoming machine-like in the execution of their tasks; for as these are more or less the same everywhere, the familiarity with them is apt to blunt one's enthusiasm for them. Father Himmel sensed this handicap, which the renewal of supernatural intention alone can remove, and he once admitted that often at the opening of a mission he felt no thrill, vim or pep for the campaign ahead. But the thought of the souls that God would put before his pulpit and box, and for whose salvation he was, at least for the time being, peculiarly responsible, nerved him to become on each occasion ever the young and ardent soldier of Christ, breathing spiritual conquests and putting through his work in any but a case-hardened, perfunctory or jaded manner. He must have prayed for the proper spirit, for mere nature cannot conjure it up; not only when he knelt with his associates before the parish altar on the Saturday evening preceding the Sunday morning opening of the mission, there to dedicate all his labor to the Sacred Heart and put it under the protection of Our Lady, the Refuge of Sinners, but also when we would see him quietly sitting down behind his pipe, as the saying is, to think out big and salutary things, while blowing the smoke that seemed to tranquillize a burdened mind and offer a cheap and brief spell of mundane creature comfort. I cannot drop the consideration of the great Missioner's work in the pulpit without noting how anxious he always was that the people should see the nexus or connection between the different themes or sermons that form the series from The Exercises that is preached at our missions. In this way he got them desirous to miss no link in the golden chain of public meditations, and thus he maintained continuity in their attendance. As he set forth first the End of Man and his Existence here, then, the only evil in life—sin—then, the eternal sanction against sin, and afterwards, in due order, Death—Judgment—and the mercy of God, he had such a final way of discussing these things that

his listeners had to surrender to him and admit he spoke the unescapable truth to which no man could refuse to accommodate his conduct, if he cared in the least to show he had a grain of common sense, or had even rudimentary concern about his temporal and eternal interests.

Above all, Father Himmel was an advocate of order, and he put an organization into the Mission Band that made its labors more tolerable, and he became a worthy link between the famous Maguire of my novice days and the valiant captains of later or the present days. We always knew, from his laboriously prepared schedule of missions applied for, where and what was to be our work for weeks or even months ahead, whenever this was possible; for sometimes one of our clients would call off his mission or postpone it, and thus disrupt all the order of assignments so studiously worked out and manned. But he kept his temper in these setbacks to his plans, and he never departed from his rule of "First come, first served," playing no favorites, but often sacrificing big offers and invitations for our services that he might stand by some obscure parish or humbly placed pastor he had contracted with for a mission. He had not a bit of the mercenary spirit; souls, and not dollars, appealed most to him; and I fancy he found consolation whenever he was tendered an unfair honorarium, by reflecting on the Psalmist's words—*Beatus homo qui post aurum non abiit.* One of the dreams of his life was to find some person of means who would meet the expenses of a long stay of his in the State of Virginia, where, with a companion, he could freely, and without taking up or receiving collections of any kind, preach the Church's doctrines and sacraments to the multitudes in the Old Dominion, who either had never heard of the Church's credentials or had scoffed at them. Perhaps the fact that Old Virginia was full of lapsed Catholics, or of those whose ancestors had lost the faith through no fault of their own, made him so keen for its regeneration unto Christ.

Before I wind up my estimate of my former leader and companion in arms, I may be permitted to again urge upon those likely to become Missioners the perusal and study of those Hints on Mission-giving that I have referred to already. In them will be found the

famous Memoranda of things to be asked about in the interview with the Pastor on the Saturday night previous to the morning of the formal beginning of the mission in hand. One may judge of the completeness of this questionnaire from the long list of items queried about in it. Here are some of them:

Last mission, when? Number of confessions then—Last Forty Hours, when? Faculties—Reserved Cases—Local Scandals—Confessions, how many and where? Hours of Sunday masses—Altars, how many?—Week-day masses—The latest week-day mission mass, who will say it? Funeral masses during the mission—Key of the Tabernacle, chalice, breads, wine, linen, altar boys—sexton—church open at 4.30 a. m.—Key of the church, where? Pulpit, suffrages, when and how made?—Veni Creator before sermon— Vespers, Sunday school, children's mission, where and when? Way of the Cross, music, altar boys—Ushers, reserved seats if any—Collectors, two for each aisle—Benediction, twice on Sundays—Short music, who is to give it on week-days?—class of instruction, where?—Bishop for Confirmation — Societies, name and condition — No meetings or common Communion during mission—Objects of piety, beads and where sold? Order of night: beads, instruction, Veni Creator, sermon, collection, benediction (this for organist) — Hours of meals, lunch at night—Fast days.

Besides the above Memoranda, Father Himmel had special announcements to be made each evening. Here they are:

Sunday—*Masses, stations, class, children, stay for benediction, zeal.*

Monday—*Masses, stations, class, beads, prayer-books, zeal, confessions.*

Tuesday—*Class, scapulars, regular attendance, zeal, confessions.*

Wednesday—*Class, crucifixes, pious pictures, regular attendance, confessions.*

Thursday—*Class, good reading, Kempis, zeal, confessions.*

Friday—*Class, confessions, closing of women's mission, Sunday opening of men's mission.*

Besides the program for the daily announcements, our methodical leader drew up the schema we followed in giving each night's instruction preparatory to the

sermon: Sunday night the instruction was on *Prayer;* Monday night on *The Divine Institution of Confession, and Examination of Conscience;* Tuesday, on *Contrition;* Wednesday, on the *Qualities of a good Confession;* Thursday, on *Indulgences;* Friday, on the *Eucharist, its institution, meaning and efficacy.*

In his day the public baptism of converts took place, but this practice seems at present to be relegated to some other time. The Holy Hour on Saturday night he favored, though he did not inaugurate it. The same can be said of the blessing of the babies, a ceremony that has appeared at our missions within recent years. A paper containing a list of all the indulgences, both plenary and partial, that could be gained by the faithful during the mission, was also put into our hands, and directions for not only the healthy, but the sick, for getting the benefit of the mission. Our readers can see what a God-send all these hints, directions, lists of instructions and suggestions proved to the men on the Band, and especially for the new comers to it, for the Tertians, or other auxiliaries that from time to time came to flash their maiden swords in the face of the enemies of the human soul.

As a last word in our characterization of Father Himmel, the Missioner, we may say that envy and jealousy found no lodgment in his being. Not prodigal with his compliments, he was not given to the unmerited or injudicious praise of any one, but in a few, well-chosen words, when the occasion or deed called for the "Well done, good and faithful servant," he could deliver an encouragement and a laudation that quite lifted one off the levels of self-depreciation and distrust; as, for instance, when in my presence he said to a y o u n g companion in arms, perhaps a bit too doubtful of his efficiency: "I asked the Provincial for a hill on which I might fall back, or depend in an emergency, and in you he gave me a mountain." Surely this was something big in the line of compliments; but though it warmed the ears of the receiver, it did not unduly dilate his head, while it enspirited him, no doubt, to even more eminent services in the battle of the Kingdom of Christ. It is a mark of good generalship to hearten the willing and self-sacrificing by well-timed commendation, for thus poor human nature is

stirred to greater leaps and bounds in any cause where valor and labor count for so much.

Father Himmel was never over rugged in health, but dedicating all his energies, knowledge of the Exercises, and training in the religious life to the salvation of his fellow-man, he inspired others with a like spirit. How he could impress and sway by his manly appearance and virile style the men in the congregation before him! He is gone, but his influence still permeates the Mission Band through order, charity and mutual helpfulness that bind its members together in their campaigns against the world, the flesh and the devil for the upbuilding of Christ and His Church in men. The good he accomplished, the evil he prevented, the consciences he enlightened and the souls he reclaimed are known to God alone, but his labors are a large part of the history of Catholic faith and practice in many a State of the Union. To his grave in Georgetown many a Missioner will do well to make pilgrimage, and there find fresh inspiration and renewed vigor in his mighty work; for Father Himmel *mortuus adhuc loquitur,* while the Society he so much loved and adorned lays her garlands of prayer and praise over his valiant ashes.

NOTE—We are glad to add here the testimony of another veteran missionary to Father Himmel's character:

St. Louis University High School,
4970 Oakland Boulevard,
November 10, 1924.

DEAR FATHER COWARDIN:

You tell me Father Himmel is dead. God rest his soul! He had a long head and a magnanimous heart, and could see much further around a corner than most of his contemporaries. His confident reliance on the integrity of his subjects distinguished him as a superior. I often thought that his trustful disposition and singular tolerance would go far in changing a deceitful man into a loyal one. Our eight years together were never once—not for an instant—disturbed by the slightest friction or misunderstanding. He knew life and the world's ways and men in all ranks of life whom he met were much impressed by his winning manner. Again God rest his soul.

Thank you for having written. I am more grateful than you would suspect.

Affectionately yours,
CORNELIUS SHYNE, S. J.

CONFERENCE OF THE MARYLAND-NEW YORK PROFESSORS OF PHILOSOPHY*

(December 29, 30, 1924, Fordham University.)

On Monday and Tuesday, December 29th and 30th, the Professors of Philosophy of the Maryland-New York Province met in conference at Fordham University. Father Jones I. J. Corrigan, Boston College, Chairman of the Provincial Committee for Philosophy opened the meeting. Those present at the conference were:

Very Rev. Father Provincial
Fr. Francis M. Connell
" Justin J. Ooghe
" Miles J. O'Mailia
" Joseph F. Beglan
" Francis X. Doyle
" John H. Fasy
" Arthur A. O'Leary
" Walter G. Summers
" John J. Toohey
" E. Boyd Barrett
" Thomas J. Barrett
" Ignatius W. Cox
" Edward P. Duffy
" Francis P. Le Buffe
" Michael J. Mahony
" Joseph A. Murphy
" Peter A. Oates
" John X. Pyne
" Daniel F. Ryan
" Edmund J. Burke
" James I. Moakley
Fr. William J. O'Gorman
" Elder Mullan
" William J. Brosnan
" James A. Cahill
" James J. Dawson
" Charles V. Lamb
" Francis E. Keenan
" Edward C. Phillips
" Jones I. Corrigan
" Thomas J. McCluskey
" James W. Keyes
" John B. Creeden
" Daniel J. M. Callahan
" Anthony C. Cotter
" Allen F. Duggin
" Edward T. Farrell
" Thomas B. Chetwood
" John J. Colligan
" James H. Dolan
" John M. Fox
" Michael Hogan

The Chairman at once appointed an Organization Committee of three members, Fathers O'Mailia, Joseph A. Murphy and E. T. Farrell, and a Nominating Committee, composed of Fathers Elder Mullan, James Keyes and Francis P. Le Buffe. Immediately, Very Reverend Father Provincial made a short address wherein he extended a cordial welcome to the Fathers assembled for the conference. He immediately answered a question

* This article is the report of the first conference of professors of the Md.-N. Y. Province, held at Fordham University, Dec. 29, 30, 1924.

of Father Corrigan, who had organized and called the meeting, by saying that a permanent association should be formed and that these conferences should be held annually. The idea itself was not new. All great educational bodies and scientific societies had been holding conventions periodically to discuss problems, to interchange ideas and to insure greater progress in their particular fields of knowledge and research. In our Province, the scientists had taken the lead, and their annual congress at the close of the Summer School had achieved results most positive and beneficial for all who had been devoting themselves to the sciences.

Father Provincial went on to show what benefits would be derived from these philosophical conferences, among them greater devotion to the teaching of philosophy as a life work, a better understanding of modern philosophical problems, a greater unity and uniformity and consequently efficiency in the ratio or method of teaching.

It was paramount, he said, to devote all one's time and energy to the work, counting all else as secondary and even trivial. Professors of Philosophy in secular colleges and universities, in spite of errors and erroneous systems, were able, because of this consecration to their work, to acquire a mastery of their subject and inspire their classes with fine enthusiasm; they were able to impress the public or outside philosophical world by notable contributions to the literature of philosophy. It was only by such application to philosophy that our Jesuit professors, after mastering their own scholastic system, could acquire a comprehensive knowledge of modern systems and modern authorities on philosophy—a knowledge absolutely necessary in order to fortify our students with a refutation of the rampant philosophical errors of the day.

For this, Father Provincial said, there would be ample time if proper emphasis were placed on the matter to be taught. Obsolete questions should be omitted as the Epitome of the Institute reminds us; time should not be wasted in expounding theses that are almost self-evident. In short, all the time possible should be saved

and devoted to the treatment of living problems of the day.

Father Provincial recommended the method followed by the great universities like the Gregorian where students in addition to the main subject to be mastered, as theology, philosophy, canon law, etc., also applied themselves to some special phase or topic within their major course. So should our professors of philosophy, after gaining a general mastery of the subject, specialize and devote themselves to the solution of some of the great philosophical problems and to a study of particular questions, v. g. the freedom of the will and man's responsibility, the mystery of life, empirical psychology, etc., etc. Only in this way could they become authorities on these questions.

In conclusion, Father Provincial explained how pleasant and profitable would be the discussions at the conference, if all would enter into them in a spirit of sympathy and toleration, especially as so many questions were neither defined nor definable. Thus we should follow the old canon *in dubiis libertas, in omnibus caritas.*

Father F. M. Connell, Prefect General of Studies read a short paper entitled "Philosophy in the Curriculum of our Colleges." "*Nobilissima in humanis disciplinis est philosophia,* says our Holy Father Pope Pius XI. Its chief dignity lies in the fact that it is the handmaid of theology. In our scholasticates and seminaries this formality overshadows all others. There philosophy is thought of as the palaestra or training-school for the professional study of divinity. In our colleges this is also true in a different, but similar, sense. Our main purpose in teaching philosophy to our students is to defend the faith. However much we may think of its disciplinary effectiveness; however strongly we may insist on its cultural value, down in our hearts we know very well that our controlling motive is to implant these principles which we have received from a higher source than mere reason—to render our students immune from those infections of scepticism and materialism that are in the air we breathe. The teaching of philosophy is propaganda in the justifiable sense of the word.

"Consequently, in our method in the class-room we elicit whatever mental discipline we can; we keep one eye open to the cultural aspects of our science; but when we find a class that is either unable or unwilling to appropriate these values from philosophy, we do not think our labor entirely lost; we see to it that at least on the surface of their minds the fundamentals are stamped indelibly. If they will not rub off in later life we have at least achieved, if not the whole purpose, at least our fundamental object, which in philosophy as in every other study is to save their souls.

"In view of this guiding purpose I think it would be exceedingly helpful if teachers of philosophy were possessed of a syllabus of indispensable topics in which, in the words of the new Epitome of the Institute, *obsoletis quæstionibus omissis recentes errores refutantur*. It is impossible to lead our students as a rule into the intricacies or subtleties of philosophy. Such a syllabus carefully thought out and agreed upon by our most experienced teachers would represent the irreducible minimum in epistomology, psychology and ethics, which every class and every student must master, whatever additions might be imposed on the more talented.

"Finally, let me mention in conclusion that, with the same general purpose in mind, the Inter-Province Committee at its last meeting in Milwaukee last June, registered a strong resolution, afterwards approved by the joint conference of the Provincials of the Assistancy, that no degree should be granted by any of our colleges, whether professional or liberal, whether in science or arts, unless the candidate shall have taken at least a compendious course in Catholic philosophy taught by one of Ours.

"Such, it seems to me, is the place of philosophy in our curriculum of studies."

After Father Connell, Father John X. Pyne, read a longer paper on "The True Aim and Scope of College Philosophy". Then followed discussion on two points of the preceding papers. (1) Father Pyne had said that in the principal colleges of the Society in Europe there had been no philosophy, but that the subject had been reserved for the University. Father J. G. Keyes

raised the question of the historical reason for this fact. FatherJustin Ooghe answered instructively and in detail. Father Ooghe said:

"The question why our colleges of Western Europe end their course with Rhetoric may be answered as follows. The traditions of the University of Paris, the centre of intellectuality in the 16th and 17th centuries, with its Gallican and Jansenistic principles, did not favor the broader spirit of the Society and of its teaching. The University of Paris (J. Brucker, La Compagnie de Jesus, esquisse de son institut et de son histoire, 1521-1773, Paris, Beauchesne, 1919, p. 184 ff.) and afterwards several provincial universities (ib. p. 244 ff.; J. Burnichon, Histoire d'un siecle II, p. 64) refused to grant incorporation and the right of conferring degrees, so that our colleges were forced to accept examinations and degrees from the universities. As a result, while then as now, some colleges in Western Europe, do prepare by one or two additional years of philosophy, science or letters for the baccalaureate, several do not prepare for any degree.

"It may be remarked that for the time being we enjoy in the States an enviable position of freedom in our colleges, owing to the tradition of free universities taken over from the English system of independent universities.

"Let us not curtail our own freedom and limit our teaching to refuting the prominent errors of the day, which, detached from the positive background of a thorough philosophic course, will hold no faster than new patches nailed to a building without solid frame. I hope there will be no emaciated skeleton or wooden schedule.

"Philosophy has long since become an independent science, by no means a mere handmaid to theology, except for some revelations which should keep our minds in check. For the last two centuries, it is by philosophy, not by theology, that most good or evil is done in teaching. A man will listen to reason and experiment, whatever his religious belief. In the words of Father Fournier, (Father J. M. Fournier, S. J. Rector, at Vals, in an exhortation to

Scholastics, in the year 1900-01): 'If the world is to be won back to Christ, philosophy, not theology, will do it'.

"The question of formation and information should, I think, be blended. There is little use of training the mind to syllogizing and detecting fallacies, if we do not by the right method apply our logic to the main questions of philosophy in all its branches, and if we do not keep in mind the certain and probable results of science. This applies especially to Cosmology and Psychology. For lack of a due regard for the real, Scholastic Philosophy has been despised or ignored in the 18th and 19th centuries in well-nigh all non-ecclesiastical institutions. Our pupils in philosophy average the age of twenty and are perfectly able to grasp the matter, even when thoroughly treated.

"After their college course, our pupils may never again use the formative method of our system, but if they have studied the whole body of philosophic truths, exposed in clear and uniform manner and terminology, they will know where to find the solution to the great problems which will confront them in life."

(2) Father Connell's assertion that philosophy is taught as handmaid to theology provoked many remarks. Father Michael J. Mahony spoke strongly against this narrower view of philosophy and vindicated its position as an independent subject. All sciences are "handmaids to theology" and philosophy peculiarly so; but philosophy, as all other sciences, has an independent existence. This too intimate linking up of philosophy with theology was the precise reason given by a a number of non-Catholic professors why Scholastic philosophy was looked upon askance outside. These reasons had been given in answer to a questionnaire submitted to various university professors by a scholastic of the Missouri Province. Father Mahony brought forward as further proof the similar position taken by Father Finlay when the Jesuits were negotiating for a chair of Scholastic Philosophy in the National University of Ireland.

Father Le Buffe then cited his own experiences with non-Catholic students in the Fordham Law School who personally spoke of the great impression made on them

by the lectures in Jurisprudence into which theology was not brought.

Father Jos. A. Murphy felt that the whole position could be made clear by the distinction, viz. that philosophy is *of its nature* a handmaid of theology, but this need not be the *proximate end* when it is taught to the boys. In fact, it was his own experience that the boys are most impresssd in Philosophy by the fact that reasons of the purely natural order can be given for the great facts of life.

(3) A third question that was frequently touched upon in the discussion was the Philosophical Syllabus. Many asked that (i) a definite outline be drawn up which would clearly indicate the matter that would be considered the minimum constituent of a good course in philosophy, and (ii) that the time should be assigned during which each branch of the course should be taught.

Father Provincial finally reminded all that these two points were matters to be decided by the Prefect General of Studies and the Philosophical Committee and referred to the Superiors.

(4) One other point of Father Pyne's paper brought about a deal of discussion, viz. the assertion that one of the purposes of the philosophical course was to train the boys in the proper expression of sound views. To this Father E. T. Farrell demurred saying that this development of the power of expression was preeminently the task of the Sophomore year. Father Pyne's answer was that the training in oratorical exercises as such was indeed the proper function of the Sophomore year, while it still remained true that the philosophical studies gave the necessary matter that they were to purvey by their oratorical efforts.

On Tuesday morning at 9.30, the second session of the conference was called. Father Walter Summers, Georgetown University, read his paper entitled, "Hylomorphism and Recent Theories on the Constitution of Matter". Father Keyes and Father LeBuffe had been appointed to discuss the paper. Father Keyes said:

"I feel that I am voicing the judgment of all when I say that Father Summers' paper was very illuminating

and interesting, and we congratulate him for his clear and vivid presentation of the latest scientific findings on the subject under discussion, "The Ultimate Constitution of Bodies". It is clear from Father Summers' paper that the "ultimate" physical, individual unit or element is not the atom of a few years back, but a far more elusive creature known as the "electron". The atom has been exploded and behold the electron and proton, the former carrying a charge of negative electricity, the latter a positive charge. Whether this is *the ultimate* physical unit in the full sense of the word, scientists will not venture to say. The explosion of the atom has taught them a lesson. A few years ago, it were to betray one's ignorance to call in question the scientifically proven fact that there were some ninety elementary bodies. Today it were a scientific heresy to profess such a belief. More recently still, to mention the word "alchemy" in a gathering of scientists would startle a look of surprise or a smile of pity on the faces of those present; to-day our government is endeavoring to build a machine by which one atomic number will be blown off mercury, thereby reducing the atomic number from 80 to 79 and we shall have gold. And alchemy will have become a scientific fact.

"These fluctuations in what were supposed to be scientifically proved facts should teach us a lesson. It is this: if we must not be too tenacious of "traditional" theories in the face of well proven facts, neither should we be too hasty in surrendering our "traditional" views to the tenets of science which can claim no higher probbability than our own. If we must not be "the last to lay the old aside" we should not be "the first by whom the new is tried". And so, in the question under discussion, I would say that we should hold to our theory of Hylomorphism until science can give us at least as satisfactory a response to the questions suggested by the four principal causes, material, formal, efficient and final. Let us apply these questions to the electron, the atom and the chemical compound. What I say of the electron can be applied to the proton, with the differences already mentioned.

"According to scientists, mass is merely a function of velocity, increasing in direct ratio. This it seems to me would lead us to Dynamism, and I doubt if any of us are ready to accept this doctrine in preference to Hylomorphism. Now, if the electrons must have mass, understanding the word in the Scholastic sense, then we must find a reasonable explanation for the differences of energy (positive and negative charge). Science offers no explanation for the difference. But again, it seems to me, there must be a cause intrinsic to the electron and proton, otherwise, why does negative invariably repel negative and attract positive? The efficient cause as regards the electron need not detain us here; if it is really the last element, we at least know that the efficient cause is God. But mass and energy and the difference of energy and the affinity of negative for positive and the repulsion between the same should be reasonably explained. Science does not explain these facts.

"Next we come to the atom, and we may say that what applies to the atom, applies *mutatis mutandis*, to the chemical compound. The electrons according to scientists are homogeneous; if they differ at all, it is only in velocity, and if mass is only a function of velocity, conconsequently in mass. So the question arises; can one aggregate of electrons differing from another aggregate only in velocity and mass, number and position, give rise to such apparently different bodies as Sodium (Na) and Chlorine (Cl), and these again by merely a new arrangement, to a body as dissimilar as common salt. Sodium is a soft, silverlike metal; chlorine is a yellow gas, intensly suffocating and poisonous; salt not only harmless but a necessary article of food (Newth, Inorganic Chemistry, p. 10). Again, how explain the selective phase of affinity of sodium for chlorine without intrinsic finality? Must we not hold some new substance and consequently some new substantial form? And if a new substantial form, will not this be a "forma superior" regulating the activities of the substantial forms of the electrons and atoms which remain formally in the atom and compound respectively?

"As to the electrons being homogeneous, is it not rather precipitate to pronounce on this in the present

status of the theory? We must not forget that many of these men would tell us that the foetus of the monkey and man are entirely homogeneous, because, as they say, they look alike up to a certain stage. But we know differently. Man is essentially and specifically different from the monkey. And consequently the foetus of man is essentially and specifically different from the foetus of the monkey.

If there is a new *substantial* form in the atom or compound, *accidental* arrangement of atoms will not be the cause. It might be well to adduce here the opinion of one who by his position and reputation demands our respect. When Fr. Gianfranceschi, physicist in the Gregorian University, was visiting here in America a few months ago, he honored us with a short visit to Boston College. I took the opportunity of talking over with him the subject of our present discussion. After he had kindly and patiently explained the findings of science in this matter, I asked him if any scientific fact warranted us abandoning our theory of "Materia Prima" and "Forma Substantialis". He answered that in his opinion the theory remained essentially intact, but he would hold that the electrons were formally in the compound, a "forma superior" of Albertus Magnus controlling both atom and compound. He admitted the difficulties that confront us should we take such a stand. Among other points that we have to settle is, what is necessary to have an "unum per se." I then asked him if it could not well be that the X-ray, by which it is said that the atoms are shown to be existing as such in the compound, really broke up the unity and continuity of the compound. To this he replied: "We cannot say—who can say? Is it possible"?

"In conclusion I would say that it will be time for us to consider a change in our teaching in this matter when scientists themselves agree on data which will warrant that change. Until then we should hold to the doctrine of the past even at the expense of being considered "Obscurantists" of the "Dark Ages".

Father Le Buffe's attitude was that the modern theory of the ultimate constitution of matter, i. e. that matter is composed of nuclei of positive charges in a

negative field, if true, did seem to do away adequately with Hylomorphism as far as it pertained to inorganic substances. Though not strictly the subject for discussion, Father LeBuffe spoke in favor of multiple substantial forms in a living being and said he recognized that this would necessitate a modification of our definition of "substantial form", requiring a distinction between a "forma substantialis dominabilis" and a "forma substantialis ultimo dominans".

Father Cahill gave an historical resume, showing that only in the last sixty years, beginning with Kleutgen, was Hylomorphism admitted to be only a probable doctrine. The doctrine of "forma superior" was often held subsequent to Albertus Magnus' position. He reviewed the way many authors have handled the matter and the proofs that are advanced.

Father Strohaver then made a request that Father Phillips in his paper tell the Conference what was the mind of the Convention in Rome, (1) on physical and chemcal properties — Is there an essential difference? (2) on physical constitution of Alpha, Beta, Gamma particle? (3) Did the Convention think they could talk about Hylomorphism and Continuum separately?

Father Ooghe then remarked: "The term Hylomorphism comes from the Greek "*hylo*" (material, timber) — *hylo* is the combining form of *hyle* and *morphe* (form) used for any determinable and determining principles, whether substantial or accidental. In the question of Hylomorphism, as applied to inorganic bodies, we are apt to forget the distinction between predicament and predicable. We throw out the terms property, essence, accident, passing intentionally from the order of predicates to that of predicative relations. Strict properties belong to the metaphysical essence, and many a so-called property is no more than a constant contingency belonging to the physical essence with no intrinsic necessity. Metaphysical essences are much fewer than we may be ready to acknowledge.

"You will find it difficult to establish any strictly essential distinction within the realm of plants and within the realm of animals respectively, and maybe within the realm of inorganic bodies. Nor will this be necessary

for our stand on evolution. As long as we can prove the distinction in metaphysical essence between non-life and life, between vegetation and sensation, between sensation and reason, we have administered a deadly blow to evolution. Anything more may prove to be a contingent, not an essential, difference.

"One further point. In assigning an entity to the vegetative and to the sensitive soul, why not classify them as substantial qualities, absolutely dependent for their existence on the organic body? Being substantial, they do not inhere in the organism; being qualitative they have no weight; being absolutely dependent in existence, they cannot subsist of themselves; being material and not matter they will cease to exist without annihilation proper. We know that in the mind of Aristotle quality is not necessarally a predicament by way of a contingent or a necessary accident; it belongs to substance as well. (Aristotle, Metaph. V, 14.) A substance is indeed denominated such without recurring to an accident; e. g. a spirit is substantially simple, and matter is multiple in parts."

The second paper read on Tuesday was "Our Colleges and the Seminary Problem of Latin" by Father J. M. Fox, Holy Cross College. The discussion thereon was opened by Fathers Creeden and Beglan who had been appointed for that duty. Father Creeden agreed with Father Fox that the problem is acute and has become more accentuated by reason of the pronouncement of the Apostolic Delegate. Also, the Holy Father finds some bishops unable to converse freely in Latin. Fr. Creeden approved of Fr. Fox's solution that the Seminaries demand as a prerequisite to entrance a certain amount of credits in Latin, e. g. ease in reading a simple Latin text-book. The active cooperation of the Seminary authorities is requisite. As to the High School we must be patient. One-third of the Jesuits in the High Schools are first year teachers, and the lay-professors are equally inexperienced. As to content of the Latin conversation course, we might have Cicero's philosophical works with a great deal of conversation.

Father Beglan followed saying that he felt the problem was acute for the Seminary, but not so acute for

us. It is their problem. At Canisius, boys who have privately signified their intention of entering the Seminary are brought together quietly on Sunday for a Latin conversation class.

General discussion then followed. Father McCluskey: "I did go through a seminary in which every subject was in Latin. The boys were not more educated than today. Boys from Fordham University went to Dunwoodie and led in classes. Not only is there no complaint from the Cardinal in Boston, but just the opposite —praise."

Fathers Farrel and Toohey both said that there could not be any question of abandoning English as a vehicle of instruction.

Father Fasy asked whether we could introduce the Latin conversation course in such a way that we could offer attractions to other than seminarians. Few boys care to avow their intentions. Could not its value to an ordinary student be stressed? Make it a "live" course.

The afternoon session opened with a paper by Father Phillips entitled "Report on the Conference in Rome". The paper was followed by a discussion or rather, since the paper hardly lent itself to discussion, by a few suggestions by Father Cahill:

(1) Add note (evidential value) to each proposition in Philosophy or at least on debated questions, particularly those that bear closely on scientific teachings.

Reasons for this: (a) Sense of proportion, e. g. Matter and Form would be "*probable*": Existence of Formal Continuity, "*certain.*" Despite the fact that the latter is certain and the former probable, the latter is dismissed in a few pages in many textbooks.

(b) Analogy with Theology: The "Epitome" prescribes or recommends this practice for Theology. Why not use it in Philosophy too, since advantages are evident.

(2) The ideal situation would be to take such questions as presuppose an intimate and extensive knowledge of scientific data, hypotheses and theories to some one man in each college who has been given the necessary preparation, i. e., a biennium or triennium includ-

ing advanced courses in Physics, Chemistry, Mathematics, Biology, etc. He would then be qualified to follow intelligently discussions, etc. in accredited scientific journals. (Cf. Rev. Fr. General's. "Hæc est ordinatio mea").

Reasons for this are: (a) Impossible nowadays for the Philosophers to combine qualifications of philosopher and scientist, unless some special preparation precedes. (b) Very unsatisfactory to have to assume data, etc. if you are unable yourself to check up at least to some extent.

(3) Failing this, let a committee of, say, three or four (or more) conservative scientists be appointed to draw up each year for the guidance of Philosophy professors, a summary of the most authoritative findings of science, indicating what is certain, highly probable, probable, less probable, conjectural, and the inferences that in their judgment, may, or may not be legitimately drawn.

Reasons for this are: Philosophy necessarily lags behind science, hence reluctance of Scholastic Philosophers to take up new theories of science, especially when there is disagreement among the scientists on what are considered by philosophers and scientists to be vital parts of the theories".

The last matter to be taken up by the Conference in this, its final meeting, was the discussion of a Jesuit Philosophical Review. This question had been submitted to them the day before by the Chairman who asked all to give the matter serious thought as Reverend Father Provincial was very anxious to know their minds on this matter.

As the two preceeding meetings and the earlier part of this third and last meeting had been most fruitful in discussion, most of the delegates were not eager to enter into a hearty discussion of such a new and far-reaching problem. Practically the only constructive suggestion that was made was the one which is given here at length by Father Ooghe. Father Ooghe's remarks were as follows:

"In regard to a philosophical publication, the work should be taken up with the provinces of the States, and its form could follow the model of the "Archives Philosophiques" published by our French Fathers. (Arc-

hives de Philosophie, Beauchesne, Paris, 1923; Cf. Studies, March 1925). Our English literature being almost exclusively Protestant, an exposition of philosophy and a discussion of the current questions in English should prove most useful. What some universities can do single-handed, e. g. the Philosophical Review of Cornell, and the Revue Neo-Scholastique of Lovain, we should be able to accomplish all united. The Archives form a periodical, making up one volume a year, and published at no fixed time in separate articles, with a pagination proper to the article and another proper to the volume. Now and then a review of philosophic publications with a sound criticism will appear and acquaint us with all the contributions to philosophy the world over. For general and up-to-date articles and works on scientific subjects without the appreciation of which we cannot safely philosophize, the international review "Scientia" (Scientia, Milan; Baltimore, Williams and Wilkins. The articles appear in their original language and a French translation is placed at the end.) gives us most valuable data both in its articles and in its reviews of books."

All seemed to feel that Father Ooghe had put the matter very concisely, but though the position was not formulated in words, it seemed to be the conviction on the part of all that great prudence was required in considering all aspects of this problem. There seemed to be a definite question in the minds of all whether with all of our heavy schedules of teaching hours, we were in a position to conduct a magazine of first class quality; other than this, of course, nothing should be contemplated.

After Father Ooghe, Father Toohey remarked that Reverend Father Provincial had spoken of two kinds of Reviews, one for Ours and another for outsiders. He felt that if we were to have only one, then it ought to be for Ours only. He seemed frankly in favor of this method of procedure for, "we are not all sure of our ground in new matter and yet we should like to express our thoughts upon these new questions or new aspects of old questions and have these views commented on by our own Jesuit brothers prior to their general publica-

tion". He also reminded the delegates that Reverend Father Provincial had spoken of a syllabus for philosophy and asked the question why such a syllabus might not be discussed in such a Review with great profit to all concerned.

Father Keyes then again raised the question of the time when the Review would appear. He felt that if the Review were not to appear often, the question of copy for it might be left in the hands of the Censors of the Province to whom all manuscripts are submitted. These Censors or the authors of such manuscripts might then submit such writings for publication.

Father Phillips was in favor of the suggestion made by Fathers Ooghe and Toohey, of not putting out into public circulation those articles upon which one might be timorous, and yet would be desirous of provoking discussion so as to make progress.

Father A. C. Cotter expressed hesitancy as to the prudence of issuing the magazine at unstated times according to the plan presented by Father Ooghe, suggesting that this was a very recent and uncertain venture.

Further than this, the discussion did not proceed because of lack of time.

Immediately, a short business meeting was called. Father O'Mailia reported for the Organization Committee on the Constitution. The following Constitution was submitted and was adopted unanimously:

Constitution

The name of this Organization shall be Conference of Maryland-New York Professors of Philosophy.

Object

The object of this Conference shall be to promote among our Professors of Philosophy, a deeper love for the study and teaching of their subject, by providing an opportunity for discussion of the problems of Philosophy and of the principles and methods of teaching it.

Membership

All the professors of Philosophy of the Maryland-New York Province are members.

Officers

The officers of the Conference shall be a President, two Vice-Presidents and a Secretary. These with five other members shall constitute an Executive Committee which shall have charge of the organization and direction of the Conference. They shall be elected annually and hold office from the termination of one meeting of the Conference until the termination of the next meeting.

The President at the beginning of each meeting of the Conference shall appoint a committee of three to nominate the general officers and other officers of the Executive Committee for the ensuing year.

Meetings

The Conference shall meet each year at a time and place to be decided upon by the Executive Committee.

Amendments

These rules may be suspended or amended at the pleasure of the Conference.

The nominating Committee made its report and submitted the following officers, all of whom were elected unanimously:

President, Rev. Miles J. O'Mailia, S. J.; First Vice-President, Rev. James I. Moakley, S. J.; Second Vice-President, Rev. John M. Fox, S. J.; Executive Secretary, Rev. Francis P. LeBuffe, S. J.

Executive Committee:

Rev. James A. Cahill, S. J., Rev. John H. Fasy, S. J., Rev. Michael J. Mahony, S. J., Rev. Thomas J. McCluskey, S. J.; Rev. Justin J. Ooghe, S. J.;

Immediately thereafter, the adjournment of the First Conference of Maryland-New York Professors of Philosophy was moved and seconded.

In making this report, the Secretary begs leave to say that individually and collectively the delegates expressed unlooked for enthusiasm concerning the success of the Conference. Many had come frankly skeptical, but one and all left asking when the next Conference would take place, as they felt that this first venture had been more than gratifying.

Respectfully submitted,

Francis P. Le Buffe, S. J., *Secretary,*

LAYMEN'S RETEATS AT GRAND COTEAU, LA.

A short account of the alterations that have recently been completed at St. Charles College, Grand Coteau, Louisiana, and of the Laymen's Retreat movement which is conducted at this house, may be of interest to readers of the Woodstock Letters. This large college building, on the site of our first Louisiana foundation, became the temporary House of Probation for the New Orleans Province in 1922, a few months after St. Stanislaus Novitiate, Macon, Georgia, had been destroyed by fire. That its situation and surroundings made it suitable for this purpose, may be shown by the records of the last three years. When in December, 1924, the status of St. Charles as a permanent House of Probation was approved, extensive plans of alteration were immediately drawn up. Since then the rough, unfinished building has undergone a process of tearing-down and building-up, which, with the exception of bricklaying and plastering, was done by our Brothers, Novices and Juniors.

The object was to effect changes in the building, which would accommodate it to the needs of the community. One such need was the erection of sufficient ascetories for the Novices and Juniors. By partitioning the south side of the large dormitories in the east and west wings, these were provided. There are now sixteen, large enough for four or five men, and arranged so that all are open on the south side. Another need was a larger Refectory than the old College Dining Hall, which the Community was rapidly outgrowing. This was provided by combining the Fathers' Recreation Room, the Domestic Chapel and Sacristy into one large hall. The center of the house on the third floor was then made over for the Chapel. Decorators, one of whom assisted the late Brother Schroen at the Church of the Holy Name, New Orleans, have recently finished this in mosaic and old ivory.

This work was in the interest of the Community. Hardly less important and indeed of greater extent, was the task of providing quarters for the Laymen's Retreats. For this purpose has been given over a part

of the house that is not often used by the Community. The old boys' Chapel is now Loyola Hall, an airy corridor flanked by sixteen rooms, and the College Auditorium on the first floor, now Xavier Hall, is divided into nine rooms. Towards the east wing is St. Joseph's Hall, and further on, the Refectory. With this arrangement there is available for retreatants a total of thirty newly furnished private rooms and a Refectory and Conference Hall to accommodate as many men.

These are not preparations for new retreat work, but improvements which are made after many retreats of the past. The first Laymen's Retreat at St. Charles College, and probably the first in the United States, was held during the three days before the Feast of the Nativity of the Blessed Virgin, in 1876. It was conducted by Father Booker and attended by eight men who were lodged in the boys' Dormitory. The order of the day was practically the same as that which is followed by retreatants today, except the hour of rising, which was 5.00 A. M., followed by instruction and Mass, which lasted until breakfast at 7.00 A. M. To the Novices, as is customary now, was assigned the care of the men's dormitory and refectory. Furthermore, each retreatant was placed in charge of a Novice, who entertained and instructed him during the time of recreation, which they spent in the garden and along the shady walks. The exercises were closed on the morning of September 8 with a solemn consecration of the men to the holy Mother of God. A second retreat, attended by fourteen men, was conducted on the same days of the following year. Although this increase in numbers seems to indicate success, there is no record of retreats during the next few years.

Since 1910, when the present building was erected, a retreat has been held every summer. As private rooms could be supplied for only a small number of men, it was necessary to lodge the majority in the dormitories. In 1923, after two retreats for the clergy of the Lafayette and Alexandria dioceses, and one for the Graduating Class of the Cathedral High School, Lafayette, had been held, two more retreats were held for laymen. As the Men's Committee was not confident that two retreats would be successful in 1924, only one was conducted. A record crowd attended, however, and ninety

men were lodged in the dormitories and classrooms for the three days.

The work of the last few months has done away with these difficulties. Private rooms will be available for all, and the order of the community and laymen may be followed without interference. St. Charles of today stands as a type of that religious house which was erected by St. Ignatius and St. Paul of the Cross, a home not only for the community, but also for men who wish to withdraw from the whirl of business and social life, to give the necessary attention to the wants of the soul. Under present conditions, we feel safe in proclaiming a new era of retreat work at Grand Coteau. The season of 1925 was opened during the first week of June, when twenty-nine young men made the exercises for three days. These were members of the Graduating Class of the Christian Brothers' schools in Lafayette and New Iberia. To date three more retreats have been scheduled, applications for which are now being received. When these dates are filled, one or two others will be announced. Two weeks during the Fall are reserved for the bi-annual retreats of the clergy of the Lafayette and Alexandria dioceses.

All indications point to success. Private rooms and smaller classes of men will almost spontaneously produce the silence and solitude which the word retreat implies. These two factors of successful retreat work have long been demanded by those interested in the work. Some external circumstances also, which in the past were obstacles, are now more favorable to success. One that I have in mind is the means of transportation to and from the College. In past years one train a day was the only conveyance available for men who did not come in their own machines. To add to this difficulty, the station was a mile and a half from the College. During the past few months, however, a bus line has been in operation on the Pershing Highway, which not only provides hourly service to and from nearby cities, but deposits passengers at our front door.

Future developments will lead to greater success. Next year a system of district organization will be inaugurated, which will enroll men from individual parishes for their own retreats. Besides the district retreats, two or three open retreats will be held, to care for men who could not attend with their parish. To

accomplish this we rely on the co-operation of the parish priests and some lusty blowing of the retreat horn by this year's satisfied retreatants. Catholic men are plentiful in this section. The fact that, under adverse conditions they have responded so numerously in the past, seems to presage a more generous reply in future years. With this foundation to build on and the blessing of Heaven, not many years' growth will be needed to develop the retreat work at St. Charles College to the size of that which is flourishing in our large cities.

JOS. C. MULHERN, S. J.

BOOKS OF INTEREST TO OURS

The Jesuit Martyrs of North America. By Rev. John J. Wynne, S. J. Published by The Universal Knowledge Foundation, New York.

This scholarly work weaves together into a complete narrative the achievements, the heroic suffering and deaths of the newly beatified martyrs of New York and Canada. The author has used the words of the martyrs themselves to a great extent in describing their trials and tortures, so that the reader feels that the incidents related are not the imaginative colorings of an enthusiastic admirer, but that they are indeed the historic facts. A long list of references to both Protestant and Catholic sources is inserted after the closing chapter, which together with frequent quotations from such historians as Parkmam, Bancroft and Gilmary Shea, greatly enhance the historic value of the book.

The American Catholic reading public ought to experience a new thrill of religious enthusiasm upon reading this volume, as well as a laudable pride from the consideration that Catholicism in America had such heroic and noble founders. As the author says in his preface: "Neither myth nor legend is needed by our country for the heroic story with which every people loves to immortalize its origins."

Teachers of history and English will be glad to have such a work at hand to recommend to their classes for supplementary reading. Without it no college book shelf can be complete. It ought to inspire many a youthful student to further investigation into the annals of the early history of the Faith in America.

H. L. I.

Three Minute Homilies. By Rev. M. V. McDonough, S. J. Benziger Brothers, New York. Price, $2.00.

In these days of six-cylinder speed, it is lamentable to hear from the pulpit, after the reading of the Gospel, fifteen minutes of parochial announcements and nothing more. Fr. McDonough realizing this difficulty offers a solution in his valuable book; and he proves now satisfactorily the spiritual bread of the Gospel

can be broken in three minutes. The very form of the book recommends itself. Together with complete talks on the Gospel of each Sunday, there is found a concise sermon for all the liturgical feasts as well. The "get up" of the book, however, is most secondary to the matter contained. The author takes one "g e r m thought," substantiates it historically, calls upon his ready and varied story of knowledge and rounds off the whole in an apt lesson. Contrary to the modern foreword, the reader finds Fr. McDonough possessed of a rich erudition. His references to the Old Testament are refreshing. Even his subjective applications of the Gospel may find response in many another preacher's heart. Two minor assets of the book are: a chronological idex and the Gospel text preceeding each talk. L. J. G.

OBITUARY

Mr. Walter W. Claffey, S. J.

Since the salvation of souls in the mission fields is accomplished chiefly by sacrifice, and God's grace is proportioned to the prayer, zeal and conformity to the Divine Will of the missionaries, we may sincerely trust that the recent death of the young scholastic missionary at Woodstock will be the source of countless graces for our mission in the Philippines. Mr. Walter W. Claffey passed from our midst as he had lived, patiently, quietly and wholly resigned to the Divine Will, and his example will always remain a lofty inspiration, a powerful incentive to sanctity to all those who were privileged to know him intimately.

Born at Trenton, New Jersey, the future Jesuit grew up in an atmosphere of true Catholic devotion. His youthful piety was fostered by a devout father and mother, who afforded him every opportunity to develop his soul in the knowledge and love of God. As a boy he attended St. Mary's Cathedral School, and each morning he used to serve Mass at his parish church. After finishing the grammar course he entered upon high school studies at the State Normal School, from which he was graduated in the year 1910.

The September of the same year found him at Holy Cross College. At college he proved himself a good student, with a special bent for classical studies; for he was a lover of good literature and possessed a quiet, cultured humor that soon manifested itself in the essays he wrote for the college magazine. Debating, also, was one of his hobbies. Athletics of the more vigorous type were out of his sphere, because of his frail physique; but at tennis he was by no means an amateur, and he was chosen to represent the college on the varsity tennis team in his senior year. The same year his election to the editorship of the Holy Cross Purple came as a reward of merit for his numerous literary contributions during undergraduate years.

But all this time the idea of a priestly vocation was growing within his soul. For four years he was a daily communicant, a member of the sodality, and a promoter of the League of the Sacred Heart. His devotion was of a quiet, practical type, never obtrusive, but deep and true, and principally directed towards the Sacred Heart and the Blessed Mother of God.

As a collegian, Mr. Claffey was always a cheerful companion and a loyal friend to everyone. A quiet sense of humor, mingled with a sincere sympathy and appreciation for his associates, made him an ever acceptable companion in all circles. His friendship was never exclusive; he knew how to look beneath the surface and to distinguish the good qualities of everyone. The following extract from a letter written after his death by one of his former classmates, now a priest in Worcester, Mass., very aptly summarizes the traits that characterized Mr. Claffey

as a collegian. "Every Fourteener will hear the news of his death with deep regret, for I doubt very much if there was any member of our class who was held in more genuine esteem and high regard than Walter. His was not the kind of popularity that makes much noise, but everyone who knew him knew that in Walter Claffey he had a friend who possessed all those fine attributes that every true friend and classmate ought to have, loyalty and sincerity, generosity and unselfishness. Besides, there was always that touch of literary culture and unoffending humor that made his companionship a constant joy and pleasure."

Mr. Claffey received the degree of Bachelor of Arts from Holy Cross in 1914, and three months later entered Dunwoodie Seminary. Here for one year he pursued the course of theology with marked success. But the idea of a religious vocation had dawned upon him in the midst of the secluded life of the seminary, and kept waxing stronger as the year progressed, with the result that he finally petitioned Father Provincial for permission to enter the Society of Jesus. He was accepted, and at the end of the seminary year he left Dunwoodie, and after a month entered St. Andrew-on-Hudson, July 31, 1915.

In the novitiate all those fine traits that distinguished him in college days were but magnified. The Society's life was one for which he was by taste and temperament unusually well fitted, and to it he brought a fidelity to duty and rule, a constancy in fulfilment of his religious promises and a fervent zeal for God's greater glory which made his own life as a Jesuit extremely happy, and afforded to his religious brethren an inspiring example. Early in the novitiate he manifested a seriousness of purpose and application to the most minute rules that marked him out as a religious of exceptional holiness. Silent, humble, modest and generous to an exceptional degree, he was a living example of St. John Berchmans, whom he chose as his special patron and model of virtue. No one ever heard him utter a word of self-praise or an uncharitable remark. He became known for his ability to change the subject of conversation whenever it began to drift towards personalities or uncharitableness. In him were manifest all the virtues, characteristic of the ideal novice of the Society: exact conformity to all the little rules of the life, such as promptitude in answering the bell, the use of the Latin tongue, strict modesty of the eyes, perfect submission to all who were placed over him, generosity in volunteering to perform the meaner tasks of the house, rigid observance of religious silence; in short, he became another John Berchmans.

Mr. Claffey pronounced the first vows of the Society on the Feast of St. Ignatius in the year 1917, after which he remained for a month in the Juniorate. But because of his previous complete and successful course in classical studies and the added year of theology, he was at once sent to Woodstock College for Philosophy in the September of 1917.

At Woodstock he lost none of the first fervor of novitiate days. His strict conformity to all the rules of scholastics, his modest and silent demeanor, and his evident desire to efface himself, won for him the appellation of "the novice." Those

who were associated with him during those three years of study can recount many an incident of his life which, though at the time hardly noted, now reveal the evidences of great mortification. Never did he speak except in Latin, when the rule so prescribed; never was he heard to address one of his companions by the more familiar title, even though some of his fellow religious had been his intimate friends in college days; and no one ever detected the least sign of anger on his countenance, nor ever heard him say a single word contrary to charity. Many a time, too, were his humility and love of mortification put to the test by others, who seemed at times greatly to misunderstand and undervalue him. Although these trials were extremely hard for his naturally sensitive temperament to bear, nevertheless he accepted them without the slightest sign of impatience. God found in him an apt instrument, a willing victim, not unwilling to embrace the Cross.

Lack of success in studies is not an easy cross to bear, and especially for one who has formerly experienced proficiency in them. To those who were acquainted with Mr. Claffey at Holy Cross, and who well knew his ability there, this difficulty with studies appeared to assume the aspect of a real supernatural trial, inflicted to test his humility. The same might be said with regard to his talent for writing. Formerly he had been a clever writer and an editor of one of the best college publications; but now his pen seemed to be stricken, and the articles which he wrote for publication in our own Jesuit periodicals were rejected. He had to feel the sting of defeat in a line of endeavor where formerly he had been supreme.

But he knew how to interpret the writing on the wall. God had marked him out for a life of humility. He accepted his lot with gladness: henceforth he would invite humiliations and sacrifices. And so, while others were spending their recreation time at games, he might be seen in the dark, dusty cellar, bailing old newspapers, or in the autumn out on the lawns raking up the leaves, or during the winter months engaged in sorting canceled stamps for the foreign missions; he was always busy at some useful occupation, and never refused to help others at a hard and thankless task. His room was bare of everything that was not absolutely necessary. He never took a siesta, even in the extreme heat of Summer. His clothes were of the poorest of the community. At table he was accustomed to choose the poorest bits on the plate, and to content himself with the most meager portions of any delicacies that happened to be served. Truly did he embrace poverty as a fond mother; but in so doing there was no ostentation. The little things of everyday common life were the means of his austerity, and he always managed so to cloak his little mortifications, that they might easily go unnoticed by the casual observer. At all times he was a pleasant companion, ready to do his bit to entertain the community when called upon to do so.

At the end of his course of philosophy, Mr. Claffey was sent to Boston College High School to teach a class of second-year students. Here, as elsewhere, he exerted a good religious influence on all those around him, especially upon the boys; and probably he would have been glad to continue his regency there,

had not another sphere of activity opened up to him, more appealing to his generous and self-sacrificing nature.

When the call for volunteers to go to the distant Philippines was issued about the middle of his first year of teaching, Mr. Claffey was among the first to offer his services. Leaving his class room at Boston, and bidding adieu to his family and friends, he crossed the broad Pacific and entered heartily into the work of training the souls of the young Filipino boys in the truths of our holy Faith.

His first work in the Philippines was at Manila as a teacher in the high school of the Ateneo de Manila. His quiet, affable disposition soon won the affection of the boys under his charge, for he had a way of influencing them all his own. Possessing a fund of solid spirituality, he seemed to impart a spirit of devotion to all those with whom he came in contact. He allowed a great deal of liberty and boyish pranks in the class room, but at the same time he could persuade the boys to approach the altar-rail frequently, to make visits to the Blessed Sacrament, and to practice many other acts of devotion, and all so unobtrusively that the boys themselves never realized that he was their real motive force. Many a young man will be able to say in later years that he owes his spirit of devotion and faith to Mr. Claffey; and not a few, perhaps, will attribute their first impulse to a priestly vocation to the same source.

Besides teaching, the young Jesuit was given charge of a large division of about one hundred and thirty boarding students, little lads of the grade school. He was their "inspector," with full responsibility over them, presiding over their study, their games, prefecting them in the refectory, dormitory and chapel, and frequently he would take them out for walks and excursions in and about Manila: in short, he gave himself up entirely to them, like an older brother in a big family. Other teachers in the same school often remarked the spiritual effect of his influence. For his little boys were often to be seen in the chapel, on their knees before the Blessed Sacrament, or making the Stations of the Cross, and frequently approaching the Sacraments.

One little incident serves to bring out the spirit of sacrifice and mortification that was always characteristic of Mr. Claffey. In the small boys' dormitory the prefect's room was situated above the kitchen and had no other outlook than a little closed court, so that it was exceedingly hot both day and night and in many other respects most undesirable. In order to relieve Mr. Claffey, one of his fellow prefects offered to take turns with him in occupying the room. But when the time for the change came, no inducement could be brought to bear upon Mr. Claffey to make him leave the place. To him the place was perfectly satisfactory and he pretended to prefer it to all other rooms. And so he lived there all the rest of the school year. This is only one small example of the missionary. He loved nothing better than to feel the pinch of poverty, whether it be with regard to his room, his clothes, his food, or even the books he used. He had vowed poverty to Christ, and in every detail of his life he sought to experience its effects. And God seemed to bless his sacrifices and small mortifications, as is usually the case, by imparting to all

his accomplishments a spiritual efficacy far beyond the ordinary.

Another work of zeal which he loved to perform was that of catechising the children of the poor. Every Sunday it was his wont to journey about five miles to the suburbs of Manila, where there was a government orphan asylum, from which pious labor neither the burning sun nor tropical downpours ever prevented him. With a handful of holy pictures as bait, and perhaps a bright hair-ribbon or two as special prizes for the girls, he would seat his little brown-skinned urchins before him and instruct them in the first principles of religion, with a combination sign and picture language, to illustrate his simple words. Surely those little children, so dear to his heart, are now his most precious crown in the life beyond the grave, as they were the object of his purest spiritual love as a missionary.

In October of his second year in the Philippines, there being a shortage of missionaries in Vigan, he volunteered his services for that post. Now Vigan is very different from Manila. It is a small town situated in northern Luzon, extremely hot in the dry season, and possessing none of the advantages of city life. But since it was a hard post of duty, and naturally more unattractive than Manila, it was therefore more to the spiritual taste of this mortified missionary. When his offer was accepted, he set out immediately upon a journey of some two hundred and fifty miles to the new field of labor.

Half this journey was made by train, the other half by bus, and many a stream had to be forded by means of bamboo rafts before the final destination was reached. But as he traveled along the highways, past kilometers of rice fields and cocoanut groves, through innumerable villages with their quaint cottages of nipa straw and bamboo, skirting the foot of rugged mountains whose tops were veiled in feathery clouds, he soon realized that this new life was going to be altogether different. Observing the simple manner of the life of the people, he knew that he was entering into the midst of the real Filipinos, into the heart of the native element of the nation. He would live from now on more like a true missionary; and his heart was glad.

Vigan finally hove in sight, Vigan with its strange contrast of modern structures and native straw cottages, with its old Spanish cathedral and adjoining bell-tower, a typical Filipino town, busy in a listless tropical way, this was to be the scene of his final missionary labors. Facing on the town plaza, next to the cathedral, stood the Seminary College, a worn and ancient-looking pile of white-washed stone. Here his brothers in religion were awaiting him, and heartily did they welcome the new recruit into their midst. The students were lined up to greet him, too, and as they clapped their hands to show their respectful welcome, they aroused in the heart of the newcomer a noble enthusiasm. Here as well as in Manila were boys to teach, to inspire, to lead on to God.

Again he started upon the work of teaching, this time with a class of third-year high school boys, and it was not long before these pupils, too, came to know and love their kind and sympathetic guide, who knew so well how to suppress his own nationality, becoming in every sense a sincere and ardent Filipino. "All things to all people for the sake of Christ," was his motto. Soon he began to make excursions into the

neighboring barrios in search of children to catechise; for with the little ones, more than with any others, he felt at home. They were to him the precious ones of Christ's flock, the pure white souls so beloved by the Master; and these he made the special object of his zeal. Later on, one of the barrios in which he conducted a specially successful catechism class became known as Padre Claffey Barrio.

A year and a half passed by. The heat and the work were telling upon him. Day by day his frail frame became more slender, as his strength began to fail him. A tropical fever caused him to take to his bed for a time, from which he had barely recovered when a severe cold gripped him, and not having sufficient vitality to resist amidst the trying heat of the locality, he developed the dread consumption. Still he would not hear of stopping his work, but continued to teach as long as there was any strength left in him. Finally, however, it was seen that it would be folly to allow him to continue, and so arrangements were made to send him back to Manila, where the best of medical aid might be provided. Although he protested that he could remain and finish out the school year, yet, when ordered to do so, he left his work and his little children of the barrios, and returned to Manila.

In the hospital the doctors pronounced his case as very serious; in fact, they held out no hope of recovery as long as he remained in the Islands. His only chance lay in an immediate return to America. Our missionary did not like to hear this. What! Leave his field of work, his pupils, his little souls, growing up to God under his direction? No, he wished to die, if that were necessary, among the people whom he had come to evanagelize, and in the land that he now called his own. That would be a glorious death indeed!

It was only an order of obedience that could have sent him home. But above all things he was obedient. So he recrossed the ocean and reached California, where in the invigorating mountain air, he regained enough of his lost strength to enable him to make a slow journey across the continent. Arriving at New York he remained there in a hospital for about a month, during which time his condition did not improve.

Meantime some of his former missionary companions had also returned to America and were now beginning their course of theological studies at Woodstock College in preparation for the priesthood, which would fit them to return to the Philippines in the capacity of full-fledged missionaries. These theologians now petitioned their superiors that Mr. Claffey be allowed to attempt the course of theology, believing that this would give him new hope and ambition. To this request superiors acquiesced, much to the joy of Mr. Claffey and that of his companions. For a few weeks after he had entered the seminary the congenial surroundings and the companionship of his brother religious had a beneficial effect upon him. But then he again began to decline. Studies were out of the question; it was necessary now to think only of fighting for life.

The best of medical skill, the kindest attention on the part of his religious companions proved of no avail. Day by day the patient sufferer grew weaker and weaker, so that it was only

his determined will power that kept him alive at all. Undaunted, he clung to life, for he still had hopes of returning to the missions, the idea of which was ever before his mind. "Every day," he confided to one of his companions, "I am offering up all my sufferings for the intention of vocations among my Filipino boys." This was two days before the end.

But not a word of complaint ever escaped his lips; nothing marred the sweet tranquillity of his soul. The day came when it was apparent to all that his life was fast slipping away. As the shadows of death crept near he fixed his gaze on the picture of St. John Berchmans, of whom he had always been such a faithful imitator, and with the crucifix at his lips, he closed his eyes as if in sleep. But the awakening was in the other world of Eternal Life.

Thus on the morning of January 20, 1925, died this holy missionary, the first to lay down his life of that little band of American Jesuits, who, four years ago, left their homeland for the distant fields of the East. Two days after his death a Requiem Mass was said by Reverend Father Rector in the Domestic Chapel, while the Office of the Dead was chanted by the community for the repose of his soul. The burial followed directly after this, the entire community accompanying the remains to the little Woodstock College Cemetery, where the last rites were performed and the body was laid to rest.

An heroic soul has gone to its reward. Mr. Claffey offered his sacrifice, he gave his all; and we may feel confident that his holocaust will fructify and bear a hundredfold of rich graces and blessings among the Filipino people, so dear to his heart.

R. I. P.

VARIA

AUSTRALIA—The year 1925 marks a notable increase in the number of candidates for the Irish Province, the number of novices this year being up to fifty between the two Novitiates (Ireland and Sydney). The Australian Mission will, it is hoped, get its quota in the not too distant future, for our work under the Southern Cross is only limited by the number of workers available.

Melbourne—On March 12th the Anniversary of the Canonization of St. Ignatius and St. Francis Xavier took place at the opening of Manresa Hall, Hawthorne—recently completed to the order of Father Hearne, S. J., the Parish Priest. The contract price of the Hall, which is one of the best and most spacious in Melbourne, was £11,181, to which must be added another £1,000 to cover the cost of gallery, furnishing, etc.

This year the Marist Brothers took over the teaching work in our Boys' School at Hawthorne.

Corpus Christi College, Werribee—The new Seminary of the Archdiocese at Werribee, known as Corpus Christi College, and placed under the direction of our Fathers by His Grace Archbishop Mannix, continues to grow in numbers. The Rector (Fr. A. Power, S. J.) has 27 students under his care this year. It is also to grow in point of view of accommodation. Tenders are out (March, 1925) for the erection of additional rooms for students and staff. When the proposed additions are completed the College will have accommodation for a hundred students, and if we may count on the "signs of the times" among the youth of Melbourne colleges, Werribee will need all the room available.

St. Patrick's Day Procession—The annual St. Patrick's Day Procession took place in Melbourne on the afternoon of March 14th. To one unused to such displays, it was certainly a revelation of the Catholic strength in Melbourne. The Procession, which was reviewed by Archbishop Mannix from the steps of Parliament House, took over half an hour to pass a given point. The boys of St. Patrick's College, and of our Parish Schools, marched in the Procession with the other Melbourne schools. The Archbishop's car had considerable difficulty in making its way through the crowds that pressed forward through the lines to greet or even to get a closer view at His Grace. In fact, when nearing the exhibition grounds, where a lengthy programme of sports and physical culture displays was presented, a body of police had to ride on the running boards of the car, while others endeavored to keep back the enthusiastic crowd.

Newman College, Melbourne University — Newman College has taken a place second to none among the constituent colleges of the University. Three of our Fathers constitute the Jesuit community at the College—Fr. J. Murphy, S. J., M. A. (Rector), Fr. W. Ryan, S. J., M. A., F. R. G. S., and Fr. D. Kelly, S. J., M. A. Fr. Murphy lectures in Apologetics, Greek and Latin; Fr. Ryan in Philosophy and Geology, and Fr. Kelly in Greek, Latin, French and German.

The successes of Newman have been phenomenal for a college that has been such a short time in existence. It was opened in 1918, and is now foremost in both studies and sport at the University. The Catholics of Victoria contributed £120,000 towards the building and equipment of the College, so that it is in the enviable position of being unburdened by any debt. In addition, a lay friend of the College left in his will a sum of £20,000 for a chapel. The chapel has not yet been built, and the above sum has now matured to £25,000.

Mr. Griffin, of *Chicago, U. S. A.*, was the architect of Newman, which is said to be not unlike Leland Stanford in California. Quite a number of American features are incorporated in the buildings, which were a revelation to Australian architects. It may be added that these features add considerably to the comfort of the students.

In the latest examinations, Mr. J. Eccles, a medical student, who has had a most brilliant scholastic career, taking very many exhibitions and scholarships during his course, crowned all by winning the Rhodes Scholarship—£350 a year for three years at Oxford, where he intends to study for the Ph. D. in physiology. He is also the champion pole-vaulter of Victoria. Another student, J. Mulvany, who has won every scholarship in the School of History, has now taken first place in the M. A. honors, winning also the Wyselaskie Scholarship (£150) and the Cobden Gold Medal for Economics. G. Taylor, an old Xaverian, came first with brilliant results in History and Philosophy.

The College has been consistent in its scholastic results, winning five scholarships at the December examinations—and, moreover, doing it every year. The German results are particularly fine. In this subject Newman practically always wins the scholarships up to M. A.

In sport last year Newman won the General Championship of the University Colleges, and is particularly elated at winning the Tennis Cup. This year it expects to be very strong in both football and cricket, having added to its roll two champion players in Schneider and O'Leary (up from Xavier College).

Mr. Thomas Donovan of Sydney, it may be added, donates annually £1,600 in bursaries for needy students, besides which there are many generous endowments. Newman has already made its mark, and everything points to a most brilliant future in every sphere of University life.

Since the above notes were written the results of the final medical exams. at the University have appeared. Newman h s secured first place in the aggregate, and the largest number of honors of any of the university colleges. While 50 per cent was the average for the whole university in this exam, the average for Newman reached slightly over 85 per cent—a new record for the College.

St. Ignatius' Parish, Richmond—The Schools of St. Ignatius' Parish have had a very successful year. Among other successes, seven scholarships were won by the pupils attending these

schools, and a very high all-round standard reached in the annual examinations. During the year ending Jan. 1st, 1925, the debt on the St. Ignatius' Parish was reduced, through the energy of Father P. McGrath, S. J., from £7,500 to £2,579—a fine tribute in itself to the energy of the Fathers in charge and to the generosity of the Richmond Catholics. Nearly 500 pupils attend the boys' school at St. Ignatius, and this year the direction of the school has been transferred from secular teachers to the De La Salle Brothers. The Parish Primary School (conducted by the Sisters of the Faithful Companions), for boys and girls, has a roll of close on 800, while St. Stanislaus' (Sisters of St. Joseph) numbers 185.

The Parish of St. James, North Richmond (Father C. Cuffe, S. J.), also has two flourishing schools—St. James, with 441 pupils, and St. Louis', with 132. Both these schools are conducted by the Sisters of St. Joseph, under the direction of our Fathers.

St. Patrick's College, East Melbourne, celebrates this year its Diamond Jubilee as a Jesuit College. That there will be "something doing," as the Australians say, later on in the year to mark the passing of the milestone, goes without saying, though at the time of writing (March, 1925), the celebration has not yet taken definite shape. A strong committee of Old Boys of the College, under the presidency of Mr. Mornane (one of the earliest students), was elected at a meeting in March, and all are determined to make the coming celebration one of note. Quoting briefly from the current number of the "Patrician," it was in 1865—the College had already been in existence about nine years, under the direction of the Secular Priests—that Father William Kelly, S. J., and Father Lentaigne, S. J., landed in Australia as the pioneers of the Irish Province of the Society, and that Bishop Goold entrusted to them the direction of St. Patrick's. Since then many stalwarts in Church and State have figured on the school roll, and despite, or rather with her years, St. Patrick's is more vigorous than ever. In fact, the roll this year seems likely to eclipse all records under the energetic guidance of Father John S. Burke—himself an Old Boy of the College.

The Annual Boys' Retreat for 1925 was conducted by Fr. W. Hackett, S. J., from the Richmond Parish. His Grace, the Archbishop (Dr. Mannix), who is ever ready to show our Fathers all the kindness in his power, celebrated the Boys' Mass in the Cathedral on the final morning of the Retreat, and afterwards spoke a few encouraging words to the school assembled at the breakfast in College Hall, expecting, he said, to see many of those present wend their way, later on, to the Seminary at Werribee.

Xavier College, New Melbourne—Xavier College continues to keep its place on the crest of the wave, so to speak. In the realms of study and sport Xavier more than holds her own in comparison with the other big non-Catholic schools of Victoria. During the year 1924 there were over 400 boys on the roll, and we understand that these numbers are well maintained this year. Despite the fact that Xavier's roll is smaller than

that of any of the other associated public schools of the State (all others are non-Catholic), our boys won both the cricket and football competitions during the year 1924—the cricket for the second time in succession. Sport in Australian colleges, while subordinated, as it should be, to the more serious side of school life, plays a great part in bringing the name of the school before the public, and apart from the undoubted influence for good on the character of the boys, plays a big part, too, in the general success of the College.

Studley Hall—The Xavier Preparatory School is hard put to it to accept all those who are seeking places under its roof. This year it has a roll of 180—of whom 80 are boarders and the rest day boys. We hear it now has a waiting list, despite the additional generosity in the matter of buildings, etc., of its founder and generous benefactor, Mr. T. M. Burke of Melbourne.

South Australia — Father Donald McKillop, S. J., passed away in Adelaide, S. A., on February 2d in the 72nd year of his age. Born in 1853, in the Western District of Victoria, he entered the Novitiate at Sevenhills, S. A., then part of the Austrian Province of the Society (the Austrian Province founded their Mission in S. A. in 1848 and remained until 1901). Proceeding to Europe for his studies, Fr. McKillop studied his philosophy at Innsbruck and went later to Mold (N. Wales) and to St. Buenos for theology. Upon his return to Australia he was sent to the Mission of the Austrian Fathers, S. J., on the Daly River, Northern Australia, where he remained ten years. Recalled from the Northern Territory much impaired in health, he did much valuable work in our churches in Adelaide, Melbourne and Sydney. One of his sisters was Mother Mary McKillop, foundress of the Sisters of St. Joseph, now doing wonderful work all over Australia.

There was a very large congregation in St. Ignatius' Church, Norwood, Adelaide, where the Solemn Mass for the Dead was celebrated. His Grace, Archbishop Spence, O. P., presided, and over 30 Priests were present in the sanctuary, including representatives of the Jesuits, Carmelites, Dominicans, Passionists and Sacred Heart Fathers. R. I. P.

St. Aloysius', Sevenhills, S. A.—The 50th anniversary of the blessing and dedication of the Jesuit Church of St. Aloysius', Sevenhills, by the late Archbishop Reynolds fell on February 7th this year. The jubilee is to be celebrated on the first Sunday in May, when the Archbishop will preside. We hope to give some details of the proceedings in our next letter.

AUSTRIA. *Innsbruck* — Because of his advanced age and failing health, Fr. Grisar has returned from Munich to Innsbruck, where he may have the care and comforts of our infirmary.

The Theological Faculty has conferred the doctorate, honoris causa, on Bishops Biehler of Sitten and Hefter of Klagenfurt and on Monsignor Seipel, the ex-Chancellor.

BELGIUM—The School of Commerce, Antwerp, that is under the direction of our Fathers, has published in pamphlet form a French translation of Father Mark McNeal's prize essay, "The

Future of Japan," to which reference was made in our last number.

The Jesuit Library in Louvain now numbers 166,850 volumes.

Father Van der Schueren in audience with the King—"A few days after my arrival in Belgium," Father Van der Scheuren writes to us, "His Majesty King Albert kindly received me in private audience at the royal palace. I had been looking forward to this, as I had kept a vivid and excellent remembrance of the kind reception His Majesty had given me in 1920. Since then I had kept in touch with the King and sent him copies of all my little publications dealing with the work of our missionaries among the aboriginal tribes of Chota Nagpur. His Majesty told me that he had read these with great interest and after reading them had ordered them to be kept among the records of the Foreign Office to bear testimony to the great work done in India by the Belgium Jesuit Fathers.

"The audience lasted 50 minutes and there was not a dull moment. His Majesty put me questions on India from every point of view: religious, ethnological, political, economic, industrial, commercial, etc. His keenness on acquiring knowledge on all these subjects was very striking, but no less striking was the facility with which he grasped these complex Indian problems and the lucidity and comprehensiveness of his views. However, what struck me far more than anything else was the deep religious sense of His Majesty and his earnestness as a Catholic. I have no hesitation whatever in stating, and stating most emphatically, that His Majesty King Albert is a really excellent Catholic, a true 'Croyant,' a King who prays to God and prays earnestly. His Majesty himself told me this, and this simple expression of a simple but most earnest faith to me, a priest, has left on me the deepest impression.

"At the end of the audience His Majesty stood up and in telling and impressive words asked me to take a message from him to the Belgian Jesuit Fathers on the Mission in India. 'Please tell all the Belgian Fathers on your return to India,' His Majesty said with marked earnestness, 'that I take a very great interest in their work, that I admire their devotedness, that I am proud of the honor with which they surround the name of Belgium among the peoples of India, and that I pray to God for their success in the noble and great work to which they devote their lives.' I thanked His Majesty most heartily and promised to deliver the message which would please and encourage the Belgian Fathers in India and increase their loyalty and their love for their King and country. While I was speaking His Majesty had come nearer to me and we were standing side by side. Th eKing smiled and made a reference to my size, adding that the people of India must surely admire me. His Majesty is very tall and naturally I also complimented him. The difference is certainly very little, but the little there is, to my very great regret, is not in His Majesty's favor, and His Majesty graciously acknowledged this. I suppose this is the right way of putting it.

"I left the Royal presence charmed and radiant, but somewhat confused at the overwhelming kindness of His Majesty and the

intimate cordiality of the interview. Better, however, was still to follow. Immediately after my departure the King directed the Comte d'Arschot, His Chef de Cabinet, to get prepared by the Foreign Minister without delay and without the ordinary procedure, an 'arrête royal,' naming me 'Chevalier de l'Ordre de Léopold.' A few days later I received an official communication from the Comte d'Arschot telling me that His Majesty had signed the 'arrête royal,' and he added 'Sa Majesté est charmee de vous donner ce temoignage particulier de Sa bienveillance pour reconnaitre tous les efforts de vôtre vie consacré au bien et la consideration dont vous avez entouré aux Indes le nom de Belge.' These two reasons so nicely given apply equally well to every one of the Belgian Fathers in India. I felt, therefore, that in conferring this distinction upon me the King had wished to honor every one of the Belgian Missionaries. I pointed this out in my letter of thanks and stated that I would ever be mindful when wearing the insignia of the Order that I was doing so not as my own distinction, but as the distinction of the 250 odd Belgian Jesuit Fathers in the Mission. When writing this I am not closing my eyes in virtuous contemplation and saying to myself, 'What a good and humble boy am I!' but I am just honestly stating a truth, the logical evidence of which is manifest.

"I left Belgium on the 15th November and arrived in Calcutta on the 13th December happy beyond expression to be home again in my dear Mission. Plenty of good news awaited me on arrival, news of conversions in great numbers, further extension of the Mission field, and marked progress everywhere and in every way."

CEYLON. It is thirty years since the Belgium Province began its mission in Ceylon. During this period the number of stations, with at least one resident priest, has risen from three to eleven, the number of churches from nine to twenty, the number of chapels from thirty to thirty-nine and the number of schools from seven to forty, not counting the college at Galle and seven schools. Moreover, five convents have been built, four for the Sisters of Charity from Ghent and one for the Sisters of the Holy Angels, a native congregation. Belgium Catholics may well feel proud of this result, for it is through their generosity that the missionaries have been able to accomplish it.

CHINA—The Missionary Magazine of the Province of Champagne gives us an interesting report of the labors of the Fathers of that province in their mission of China. During the year 1923-24 they have had 3,823 baptisms of adults in addition to three hundred and seven baptisms administered at the hour of death. The number of Christian children baptized is 2,957 and that of pagan infants baptized at the hour of death is 24,651. The total number of Catholics is now 122,418, an increase in the Vicariate of 4,391. In the three years following the famine of 1921 they have registered twenty thousand baptisms of adults from among the 44,000 catechumens that they had during that period. They now have actually 12,417 catechumens not bap-

tized. "If we judge by our experience of the past," they write, "this number will give us about 4,000 baptisms for the year 1925. The intensity of the supernatural life of our converts is shown especially by their reception of the sacraments. In addition to 73,840 Easter confessions, there were 327,155 confessions of devotion, and besides 77,731 Easter Communions we have had the joy of counting 1,152,657 communions of devotion. This is an average of thirteen communions a year for each Christian. This average is only a mathematical average; there are some small Christian communities where this average is not attained because of the infrequent visits of the missionary, while the larger communities show frequent and many daily communions. The zeal of the missionary is shown by the fact that in one year they have given 8,934 sermons and 7,242 catechetical instructions to Christians and 1,221 exhortations to pagans.

Our work in the schools is most important. This year we have had 713 schools for boys and 743 schools for girls. The Christian boys number 6,821, pagans 2,258. The Christian girls number 6,400, pagans 1,110. The total for our village schools is 16,590. In addition to these schools we have 586 boys and 443 girls in boarding schools and 249 young ladies who are aspiring to the position of catechists or school mistress. Great as are our efforts, they by no means correspond to the possibilities.

Financial difficulties prevent our doing more.

This year we have ordained six priests, five of whom are natives, thus bringing the number of Chinese priests up to thirty-nine, eleven religious and twenty-eight seculars. Ten philosophers are entering theology this year. At the end of 1925 four new missionaries will have finished their theological studies in Europe and return to us. Among them there are three Chinese and one Spaniard, all of the Society of Jesus."

Seven religious of the Congregation, Sisters Adorers of the Precious Blood, two from the monastery of Portland, Oregon, five from the monastery of Manchester, New Hampshire in the United States, arrived at Sien-hsien at the beginning of June. These religious are cloistered contemplatives. They come to bring down by their prayers and their sacrifices an abundance of God's blessings on future apostolic works. The change from an American regime to the poverty of China is a little hard in the beginning, but the Sisters joyously accept all privations. In 1925 we hope to be able to build a monastery suitable to their institute.

The first two Chinese Prefects Apostolic, Mgr. Tcheng and Mgr. Soun, have left China for Rome with six hundred Chinese men and women to make the Holy Year Pilgrimage.

The following statistics of the Missions of China in 1924 are taken from "Les Missions de Chine et du Japan, 1925," by M. Planchet, Lazarist missionary.

Nationality of Missionaries	Number of Missions	Priests Europeans	Priests Native	Christians
French	25	635	695	1,316,368
Italian	13	239	162	319,063
German	5	125	59	176,752
Spanish	5	172	46	162,656
Belgian	6	179	62	159,168
Dutch	2	47	21	50,183
Portuguese	1	41	13	12,340
American	1	9	13	11,840
Totals	58	1,447	1,071	2,208,370

CUBA—The Cuban Senate has passed a bill requiring that all, who exercise within the territory of the Republic of Cuba the office of Apostolic Delegate, Archbishop or Bishop, of whatever denomination, be Cuban by birth. The bill further provides that all persons who have charge of a parish must be Cubans, at least by naturalization. The House of Representatives has not yet considered the bill.

Fathers Gutiérrez and Franganillo took part in the third Scientific Pan-American Congress held in Lima during the month of December. Fr. Franganillo read two papers.

At the end of the session the President, Mr. Klinge, approached him, complimented him and asked him to treat of this most interesting topic in a further session. Fr. Lanza likewise had two papers, the first on "The Benefits That the Observatory of Belén Has Conferred on the Inhabitants of the Antilles," the second concerning the "Theory of Relativity of Einstein."

On their return to Cuba the Fathers stopped at Panama, where Fr. Franganillo, at the invitation of the Panama Consul in Havana, held a conference in the National Institute on the subject, "Three Natural Wonders and What They Reveal to the Human Mind." Subsequently, Fr. Lanza held a conference on the same subject as in Lima.

ENGLAND. *Cambridge Summer School*—The subject for this year's school, to be held from August 3rd to 6th, is the "Incarnation." In addition to the public lectures, provision is to be made for tutorial classes in which those especially interested may come into immediate contact with the lecturers. Father de la Taille, S. J., Father Hugh Pope, O. P., Dr. Arendzen, Father Martindale, S. J., and Fr. Ronald Knox are among the lecturers. The summer school has now organized correspondence classes available at any time. A course in the Religion of the Scriptures is already available. A course on the Holy Eucharist is in preparation.

The returns for the young priests at Osterley show that 41 have entered the Society, that 55 more have joined the secular clergy, 14 the White Fathers and 15 Mill Hill. Besides this, 19 other orders and congregations are represented, as old as the Benedictines and as young as the Oblates of St. Charles.

An open-air retreat in Hyde Park, conducted under the auspices of the Catholic Evidence Guild, was the great religious feature of the Holy Week of this year. It was significant of

the Catholic position in the country today and a sign that the English Catholics are alive to their opportunities. It was not exactly a Catholic retreat—that is to say, it was not designed primarily for Catholics. It was an appeal to the man in the street in the fullest sense of this term. The addresses were given each evening from the C. E. G. pitch in Hyde Park, with an additional address on the afternoon of Good Friday. Some of the regular speakers of the Guild gave addresses and among the additional speakers were Dr. Cuthbert Butler, formerly Abbot of Downside; Prior Vincent McNabb of the English Dominicans, and Fr. Ronald Knox.

Catholicity in Scotland—When Queen Victoria came to the throne in 1837 there were only 74 Catholic priests and 70 chapels in the whole of Scotland. This is how Scottish Protestantism thinks things should be today; and its latest grievance is that in Scotland there are over 600 priests, more than 430 churches, and seven archbishops and bishops. All of which, as one of their organs declares, shows an "alarming increase of Romanism." These cries of alarm from factitious Scottish Protestantism are very instructive, and tell a great deal about Catholic growth in Scotland which otherwise Catholic modesty might not wish to boast about. "Romanism increases crime," says this same journal, and then goes on to say how in Scotland Catholics may be found in the town councils, county councils, parish councils, education committees, and other public elective bodies. The real grievance, however, is not so much that Catholics have received the confidence and votes of their fellow citizens at the local polls, but that Catholicism is making great headway amongst the nobility and gentry in Great Britain. This is a particularly bitter pill to swallow; for sectarian protestantism has deluded itself for quite a while that it alone was the only possible religion for the upper classes. And this delusion is beginning to pass with painful consequences.

In this connection it is interesting to note what occurred in London on the day of the requiem for the Irish soldiers.

Persons in the immediate vicinity of Westminster Cathedral were surprised to see the three State carriages of the Lord Mayor and the Sheriffs, with the footmen hanging on behind and preceded by mounted police, driving in the direction of the Archbishop's House.

It was an occasion unprecedented in London for centuries; for the Lord Mayor and Sheriffs, all of them Catholics, went in full State to pay their respects to the Cardinal Archbishop. Cardinal Pole possibly received the Lord Mayor and Sheriffs in his day; but he was Archbishop of Canterbury, and would have received them at Lambeth.

The rulers of the City were received by His Eminence in official audience, and later in the day Cardinal Bourne drove to the Mansion House to repay the call.

FRANCE. *Lourdes—The Osservatore Romano* gives some statistics of Lourdes. Not counting private pilgrims, 209,205 persons came as members of pilgrimages during last year. Of this total, 158,279 pilgrims were from French dioceses. National pilgrimages came from Belgium (16,150 pilgrims), Spain (9,-

475), England (7,300), Ireland (4,300), Switzerland (4,008), Holland (2,730), Portugal (1,000), while several other countries were represented by smaller numbers. Over 50,000 Masses were said at Lourdes last year and some 700,000 Communions distributed.

Persecution of Catholicity in France—The Mayor of Chatillon-sur-Thouet was suspended from office for two months for renting a rectory to a Catholic priest.

On March 5th, M. Herriot by telegram authorized the municipal governments of Strassburg and Colmar to organize the interconfessional school. Thus the French government, always on the alert to injure the cause of Catholicity and serve the interests of Masonry, has thought the moment at hand to realize one of its dreams. For the interconfessional school is only the first step to the Godless school. Once the children of different creeds are gathered together, it will of course become evident, and very soon that respect for their different religious beliefs demands silence on all religious questions. But Alsace is not to be tricked.

On March 6th, Senator Delsor, who is also a Canon, in an open letter to the President of the Council, protested that such authorization was a formal betrayal of the word that he himself had given to the members of Parliament from Alsace, when he averred: "I promise to inaugurate no change without the Parliament's voice being heard." And now, without consulting anyone, he changes the whole character of the schools.

"The introduction of interconfessional schools," wrote Mgr. Ruch, Bishop of Strassburg, lending the weight of his authority to the universal protest of his children, "is an attack against the Catholic conscience. They will suppress our religious symbols, our prayers and our prayer-books. Catholic teachers will be obliged to give no evidence of their faith, else they will be replaced by instructors hostile to our faith; and then, they will eject the religious, sooner or later, for their habit is, to be sure, not interconfessional. Such a measure is contrary to the French law that rules Alsace. . . . It is a violation of the liberty of parents. The School Budget is supported by your contributions. Catholic mothers and fathers, the school does not belong to the Lodge, and your children are not the property of the State. The State has no right to demand your money in order to impose on your child an education that you condemn.

"That measure attacks all. When the rights, the liberties of one are attacked, be he the smallest infant, it is the rights and liberties of all of you that are attacked. Catholic solidarity is not an empty word. Like the crusader of the Middle Ages, every Christian should reply 'Present!' when his brother at his side calls 'Help!'

"That measure, too, is full of threats. Why thrust upon Colmar and Strassburg, that is to say, 100,000 Catholics, the interconfessional school? The sponsors of that measure answer defiantly: they wish to prepare, to hasten the introduction into Alsace of that school called 'neutral,' that Sovereign Pontiffs and Bishops of France assert is a menace to faith and morals. If you fail to oppose your utmost force against this first trans-

formation of your school law, tomorrow it will be too late. The Catholic school will disappear from Alsace, and you will become victims of that whole religious regime that enslaves your brethren on the other side of the Vosges. The hour has come to halt the persecutors. It is today that the French Republic must meet your indomitable will. Since your hundreds of thousands of signatures, the voice of your two general assemblies and of your senators and deputies have been spurned, your recourse to a strike is well made to show how your determination stands opposed to that of the Grand Lodge, to demand that the promises made by Joffre, by Poincaré, by Clemenceau and by Millerand shall hold and that Germany, but two steps removed from your door, be not witness to the perjury of France. Your action will prove that if an attack is made on the liberty of conscience or religious rights of a single Alsatian, every Alsatian will rise to drive back the persecutor. That is why your present action is an obligation and your Bishop blesses it."

The first answer of the municipal governments of Colmar and Strassburg to the school strike called as a protest against the interconfessional schools was to fine the parents who kept their children at home ten francs. The Religious Defense Committee was authorized to reply on behalf of the Catholic parents, and this is what the Committee said:

"Our Catholic parents have no intention of paying the fine. But they will bear it in mind on the third of May, when they go to the ballot boxes."

Teaching Sisters are Ejected—The order of teaching Sisters, which has taught school at Graffenstaden, an important industrial suburb of Strasbourg, since 1848, has been turned out by an order of the municipal council. The Mother Superior of the Sisters received a letter from the Mayor of Graffenstaden, in which he said: "The Municipal Council has decided to replace the teaching Sisters by a lay-personnel. Accordingly, your religious will have nothing more to do at Illkirch-Graffenstaden." On the day after this letter was received seven Sisters were put out on the street. This monstrous situation has been partly mitigated by an order of the district inspector, after the Catholics had taken up a threatening attitude. And for the moment the Sisters are allowed to reside in the school buildings, and two of them are permitted to remain provisionally at their posts. But this is only temporary, and the two Sisters have to clear out at the end of the scholastic year. Meanwhile, not a word of thanks to this order, which ever since 1848 has taught every generation of Catholic children in their school in this suburb. Steps are being taken to secure, if possible, the abrogation of this decree, but the general feeling is that the nuns will have to go.

A French Catholic paper publishes the following advertisement:

WANTED

From 200,000 to 300,000 persons without faith, without conviction, without religion, to nurse the sick, to feed the aged and homeless, to rear the orphans, teach children, care for the insane and dress the wounds of incurables, etc.,

ON CONDITION THAT

these 200,000 to 300,000 heroes or heroines will devote their whole lives to this work, ten hours a day, free of charge, accepting calumnies for their sole wage, being content if they are merely allowed to exist!

GERMANY. *The Spiritual Exercises for Religions. A New Venture in Retreat Congresses*—In 1924 the members of the so-called Mission Congress, among whom are represented all the religious orders and congregations that are exercising their ministry in Germany, made a rather unusual appeal to Rev. Fr. Bley, Provincial of Lower Germany. They asked him to arrange for a series of conferences, to be given in one of our houses, that would serve to introduce them more intimately into the theory and practice of the Spiritual Exercises of St. Ignatius.

Rev. Fr. Bley agreed; and so all were invited to meet, about the middle of January, in s'Heerenberg, the Novitiate of the Province of Lower Germany, for "a day with the Spiritual Exercises."

Seventy-six Fathers came from nineteen different orders and congregations. Five Fathers Provincial were among them. The purpose of the meeting was not to discuss questions of retreat organizations; it was to come to know the exercises themselves, their content, their development, their aim, and the best way to make them thoroughly profitable.

After the reverend visitors were received and welcomed by our Superiors, Solemn Benediction with Veni Creator was held in the Novices' Chapel. Next day began the instructions, which were always followed by discussion.

First came the instructions on the theory of the exercises:

1. Place and value of the Exercises of St. Ignatius.
2. The Foundation; the First Week; the Kingdom and the Exercises for the Election; the Life of Christ in the Exercises; the Life of Prayer.

All these instructions made a very deep impression; and many of the fathers present said later to Fr. Bley: "How fortunate you Jesuits are in possessing such a treasure, and how blessed are your Novices in receiving through the Spiritual Exercises such a solid ascetical training."

After these instructions on the theory of the Exercises, others of a more practical kind were given on the accommodation and application of the Exercises to the circumstances of the exercitants, their dangers and difficulties; on reading matter, outlines and points; retreats for priests, for nuns, for the educated classes, the laboring classes, etc., and how the Exercises should be given with a view to the needs of these different classes of people.

After this day of instruction most of the Fathers present began an eight-day retreat under the direction of Fr. Richstatter, S. J.

All were highly satisfied with this new kind of congress. Several provincials invited Fr. Bley to arrange for retreats according to St. Ignatius to be given in houses of their order.

Moreover, the desire was expressed that those who partici-

pated in this congress might very soon have the opportunity of making a thirty-day retreat, and that the eight-day retreat for religious should be given each year.

The instructions given during this first congress will be printed, the first six in the fourth volume of "Exercitien-bibliothek" (Herder), the other four in "Paulus," the organ of the "Missionsconferenz."

Death of Father Pesch—On April 26, 1925, death entered our very large community in Valkenburg for the first time in over a year and called Fr. Christian Pesch from a life of untiring labor to his eternal reward. For months past Fr. Pesch had been more than ordinarily weak, so weak that the exertion of saying mass was generally too much for him. Yet he was not confined to bed, and kept working on his books. On the Feast of St. Joseph, March 19, with great effort, he said his last mass. Towards the end of Lent his condition became worse, and on Easter Sunday he received the last sacraments. Just two weeks later he passed quietly away at one o'clock in the afternoon.

Fr. Pesch's apostolate was exercised chiefly with the pen; and it was a very far-reaching apostolate, carried on with indefatigable toil. Thousands of priests have studied their dogmatic theology through his manuals, and have found inspiration to their piety in his works of devotion on the Holy Guardian Angels, the Sacred Heart, and the Blessed Virgin Mary under the child-like title "Our Best Friend." Fr. Pesch's last book, "The Most Blessed Virgin Mary, Mother of All Graces," came from the press within the past year. R. I. P.

INDIA. *The Native Clergy in India*—On the appointment of Monsignor Fernandez, an Indian secular priest, as Administrator, in the absence of Archbishop Périer, of the Bengal Archdiocese, manned though it is by over two hundred European Jesuits, Capital exclaims: "The democratic constitution of the Catholic Church is wonderful." And the Catholic Herald of India comments:

Catholic Education in India—The Rally, the organ of the Catholic Y. M. Guild, Trichinopoly, following in the wake of the *Directory* and the *Herald*, discuss whether "the time has not come for us to concentrate on the education of our own community, Indian or Anglo-Indian." The editor first lays it down that the problem concerns the heads of educational institutions rather than editors, and promptly proceeds to discuss it editorially himself, which is both refreshing and reassuring. He next argues that St. Joseph's College, Trichinopoly, has a minimum of priests as college lecturers, and finally dilates on the financial and communal advantages of giving higher education to Catholics and non-Catholics alike.

According to the Catholic Herald, "this is putting the case hind foremost, so let us back to the 'orses. It has been the policy of the four last Popes to found Catholic universities or faculties in all central cities such as Washington, Paris, Milan, Tokio, meaning thereby universities that give Catholic teaching from theology and philosophy downward. A Roman prelate asked the present writer the other day: "If a Hindu wanted to know where in India he could get at the Catholic system

of knowledge, where would you direct him?" And the reply was: "Nowhere, Your Excellency, but with the foundation of Loyola College in Madras, he may be directed there in course of time."

This is the first and main point. The Catholic colleges we have are only Catholic in a limited sense; they teach no branch of learning distinctly Catholic, and in several of them few even of the students are Catholics. Besides this, 80 per cent of our Catholics in India are illiterate for lack of primary schools, and as we freely criticize government for making its educational system top-heavy, is it not legitimate to ask whether our own educational system is any better balanced?

Madras—Loyola College opens on 6th July . The courses will be Junior B. A. class only. Groups (i), Mathematics, (v-A) History, (v-B) Economics and (vi) French.

Staff—English: Rev. H. J. Quinn, S. J., of St. Joseph's College, Trichinopoly; Rev. L. D. Murphy, S. J., M. A. (Oxon); Mathematics: Mr. N. Sundaram Ayyar, M. A., of St. Joseph's College, Trichinopoly; Economics: Rev. F. Basenach, S. J., B. Sc. (London), Ph. D. (Rome), formerly of St. Joseph's College, Trichinopoly; History: Rev. H. Burrows, S. J., M. A. (Cantab.), Mr. T. S. Subrahmanya Ayyar, M. A., of St. Joseph's College, Trichinopoly; French: Rev. A. Sauliere, S. J., of St. Joseph's College, Trichinopoly.

Loyola College is a residential college, instituted and conducted by the Fathers of the Society of Jesus, for the benefit of the Catholics of Madras City and Presidency, but open to students of all races, castes and creeds.

It is situated on extensive grounds covering about 53 acres and lying along the S. I. Ry. line midway between Kodambakam and Chetput stations, at the East end of Sterling Road.

The hostels contain one hundred single rooms. Residence is compulsory on all students, except such as live with their parents (not with guardians) in town.

There are four sections for messing arrangements, one for Brahmins, one for non-Brahmin vegetarians, one for non-vegetarian Indians, and one for Europeans or Indians, who have adopted the European style of living.

Fees—(1) Tuition, standard fee, Rs. 114 payable in six instalments of Rs. 19 each, or, at the beginning of each term, in three instalments of Rs. 36 each.

(2) Lodging, Rs. 5 per head.

(3) Boarding, Indian, about Rs. 16 a month, European about Rs. 20 a month.

(4) Establishment charges may amount to about Rs. 5 a month for nine months.

(5) Extras: Electricity, water sports, library, medical attendance, about Rs. 5 a month.

Applications for admission are to be made to the Principal, Rev. F. Bertram, S. J.

It is gratifying to see that educated Catholics in Malabar, most of whom owe their attainments to the Jesuit Fathers at Trichinopoly, are alive to their responsibility in connection with providing funds to the nascent Loyola College at Madras, start-

ed by the Society of Jesus. The Malabar Episcopate has already recommended the cause of the College to the faithful, exhorting them to contribute liberally to the College funds, and has shown its practical interest in the scheme by individual subscriptions. This example has been appreciated very much by the well-wishers of the Loyola College and now the former pupils of the St. Joseph's College, Trichinopoly, have taken the cause into their hands. A monster meeting of the well-wishers of the Loyola College is to be convened at Kottayam shortly, and announcement made in the press to that effect over the signatures of prominent former pupils of St. Joseph's College shows that the interest is not confined to one district or diocese. It is hoped that a substantial sum will be realized from Malabar, as the result of these efforts towards the Loyola College funds.

Scholastic Successes—The following are the results of some of our schools in the University of Bombay School leaving examination, announced this week:

St. Xavier's High School—Fifty-six passed out of 64 sent up. P. L. Vaz, a Catholic student, gained the D. S. Mankar Gold Medal awarded for the highest total in the Bombay centre, as well as the B. M. B. Jijibhoy prize for History, which he shared with another. Another Catholic, J. V. Neeff, gained the Sir C. Jehangir Latin Scholarship; and a third boy, M. A. Monani, obtained the Jairazbhoy Peer Scholarship. The school obtained 17 Distinctions in Mathematics, 4 in Latin (out of only 9 awarded), and one in Persian.

St. Mary's High School—Eleven passed out of 14.

St. Teresa's, Girgaum—Seventeen passed out of 24. Two Distinctions were gained in Maths. and one in French.

St. Joseph's Convent, Bandra—Eight out of 10 passed, securing one Distinction in Maths. and one in French.

The Old Boys of St. Vincent's High School, Poona, assembled in large numbers last Saturday evening in response to the invitations of the Rev. C. Ghezzi, S. J., the principal, who was "at home" to congratulate Messrs. William Catchpole and Joseph Fernandez, two former pupils, on their brilliant success at the last examination in Engineering. Mr. W. Catchpole heads the list of B. E.'s (Bachelor of Engineering) and is alone in the first class, whilst Mr. J. Fernandez follows him closely, as first in the second class. The two successful candidates matriculated from St. Vincent's in 1918, whence they proceeded to St. Xavier's and from there to the Poona Engineering College. Mr. T. Lobo, B. Ag., had arranged a nice programme of music and recitations, whilst the Misses Rose managed the refreshments to the evident delight of all the assembled. Several speeches were made. The Rev. Principal congratulated Messrs. W. Catchpole and Jos. Fernandez in his own name and that of the school. Mr. Paul Braganza, Executive Engineer, Poona District, welcomed them to the profession. The veteran, Mr. J. M. la Croix, pleasantly referred to the good old days, when the two young engineers were seated at his feet. The function terminated with pleasant smiles and handshakes and reiterated congratulations.

Conversions and the Caste Problem (Letter from Father Westropp, missionary in the Diocese of Patna)—When cross-

ing the Pacific I fell into conversation with an educated Chinese and among other things he spoke of the infiltration into China of the Japanese and the amount of power this nation exerted. "Oh!" he said, "it is very little. It is only the bee opening the watermelon." This struck me as a rather apt figure of speech. We might say the same of India. The Church is only piercing the rind of the melon, just like a bee. The huge mass remains untouched. It may be a scandal to say this, but the scandal of the fact is worse. The melon remains practically untouched.

Of the 350,000,000 Indians, only an infinitesimal number have joined the Catholic Church—perhaps 2,500,000. The vast majority remain untouched and untouchable, and this after 400 years of missionary effort by great Apostles like Xavier, de Britto, Acquaviva, de Nobile and a host of others. Were we to go on at the present average speed, 40,000 years would be required to complete the work.

India is not solidly one religion. We speak of the majority being Hindus. This is hardly a fact. There are at least 75,000,000 Mahomedans. Then there are many millions of Sikhs and Jains; millions also of Buddhists and aboriginal tribes, mostly animists. There are also over 50,000,000 of the lower castes, who can in no sense be considered as belonging to the Hindu religion, since they are not allowed in its temples. At most they are semi-Hinduized. This leaves a bare half of the population Hindus properly. One may ask the cause of this slow conversion. In the first place, we are not dealing with a race like the old Romans. When a Roman was converted, he often became an apostle and sought the conversion of his fellow nationals. Many a convert spent his whole fortune toward this end. This is seldom the case out here. The Roman was a natural logician; the Indian is anything but that. Logic is as far from his mind as the polar star. Add to this a preternatural conservatism, and an iron-bound caste system linked up with a patriarchal mode of life, and you can see the difficulty.

Grandfather, father, son, grandson and their families all live in the same house; tradition and custom are handed down with the greatest exactitude. As soon might a link break away from a chain as one of the members of this family break the caste—an action that brings on one the greatest social excommunication and degradation.

Nor are we all without blame. A lot of effort is spent in trying to do the impossible. By using up a great number of the best men, large institutions have been kept going for decades in order to try to reach the educated of the higher classes, the converts of which never reach the number of the teachers employed. The hope of converting these would be about as great, or perhaps less so, as of trying to convert in any numbers the educated Protestants or Jews in America or Europe; or the Pharisees in the time of our Lord.

Perhaps, however, the objection that mission work in India is too slow and that people are hard to convert is reinforced by our own impatience. Certainly it is no harder than elsewhere, if as hard. The results look so small when compared to the results still to be obtained. Thus in a mission of millions of

pagans, a few hundred or even thousand converts simply disappear. Certainly for a start 100 converts per year is not so very bad. Then the natural increase of these converts, also a new hundred coming in, soon gives the missioner quite a big colony to work with, and this heartens and encourages him. If he has a hundred converts in the first year, he must realize that he is only opening the door. The mass conversions must come later. Numerous conversions only choke themselves. After the missioner has reached the number of 1,000 he finds he has plenty of work on his hands. There are cases where one priest looks after 5,000, or even 10,000, but then that is not the admirable state and he is inclined to overwork himself and ruin his powers, thus rendering himself prematurely unfit, or even going to an early grave.

The work must be necessarily scattered. Villages often contain 10 or 20 castes. The particular caste you work among may have only a few houses in each village, and in some villages none at all. Now and again the missionary receives whole villages into the Church. I remember being invited to baptize a whole village or rather a city of 520 people. I had given a retreat in the Nizam's Dominions at Hyderabad—the capital of the Nizam, the successor to Akbar and the Grand Moghul—and one of the fathers invited me out to his mission to baptize a whole village that had been undergoing instruction for several months. We took the train to Bezwada and from there we borrowed a hand car which took us to within a mile from the village. The villagers came out with long bamboos to which were attached colored paper, and amid great rejoicing and the beating of the village drum we were led off to the village, which was that of a lower caste of the Telugu or Dravidian race. Frs. Tinti and Pezzoni were with me and we spent three days at the place, and held the baptisms three times per day. They were all lined up daily and then the ceremonies were gone through. Everybody from the oldest great-grandfather to the little child in its mother's arms was baptized. The idols had been first removed. Several of the neighboring caste village came over to demur, and they even cast stones at one of the fathers. However, the work was happily completed, and we had hardly finished when a catechist came from a neighboring village to say his 300 catechumens were ready and wanted to be baptized. Thus village after village would have been ready to follow, but whence would the men and money have come? Anyway, the baptizing was the smallest part. Hardly any of them could read or write. A catechist and school teacher for each village would have been a vital necessity. There are also poor widows and orphans who would have to be helped. It takes the pastor all his energy to see that some or even the whole village does not relapse, that others don't marry among pagans or keep up their pagan superstitions. In fact, the priest finds that with 1,000 Christians out here he has plenty of work on his hands, especially as he has to devote himself to all their temporal affairs, their quarrels, etc. Thus, with our very limited supply of missionaries, we must strive to work on with patience.

PHILIPPINE ISLANDS. *Retreat to American Catholic Business Men in Manila*—The retreat movement for American Catholic Business Men is something new in Manila. It is rather difficult to get in touch with the Catholic Men in the city; then too, it is surprising how few American Catholics there are in this cosmopolitan city. Manila has a population of about 350,000, a fair-sized city. However, there are less than one thousand Americans residing here; this number does not include the personnel of the U. S. Army and U. S. Navy, nor does it include the transient population. So a fair estimate of the permanent American population would be about eight hundred and fifty; and of these there are about two hundred and thirty Catholics. They are scattered all over the vast area of the city and it is quite a task to reach them all.

After consulting with the "Old Timers," men who have been here since 1898, we are able to get a list of only fifty-two names of American Catholic Business Men.

Letters were sent to each a week before the retreat; and, two days before, I made a personal call on each one at his office. Our efforts were blessed and we are pleased to state that thirty-nine men made the Spiritual Exercises with devotion.

Pilgrimage to Rome. Extract from a Letter from a Filipino Bishop to one of Ours at Woodstock—The Archbishop, the Bishop of Tuguegarao, many priests and I shall leave Manila on the 22nd instant by the Oldenburg S. S. Bishop Clos, S. J., will sail for Barcelona in a Spanish steamship on the 10th inst., and Bishop McClosky with other pilgrims will start out earlier from Iloilo and we shall meet in Rome. I shall stay in Rome until the end of May and after visiting Austria, Germany, Belgium, England, France and Switzerland I shall come over to Spain to remain there for about a month and then I shall take a steamboat for that great American Republic which I have been dreaming of for a long time. The Father Rector of Ateneo is very interested in and appreciates very much my visit to America. He gives me everything I might need there, that is, he is supplying me with all the commodities in going and staying there. Indeed, he is wholly a very kind and Filipino Father.

Yours in Christ,

SOFRONIO HACBANG, D. D.,
Bishop of Calbayog.

MANILA, P. I. *Gen. Wood Praises Jesuits' Military Training Work*—The Cadet Corps of the Ateneo de Manila, the Jesuit college here, and the spirit of the college itself, have just received the highest plaudits of no less personages than Gen. Leonard Wood, Governor-General of the Philippines, and Major Ahearn, Inspector-General of the United States Army in the Islands.

"I have never seen a better school battalion anywhere," was Major Ahearn's recent verdict on the Ateneo cadets.

General Wood a few days ago paid the corps a remarkable tribute. Cadets to the number of 250 were at the training camp in mile-high Baguio, drilling, when the General paid a visit to the town. Early one morning when he was in his mansion he

heard the boys singing at Mass. He went over immediately, and watched all the exercises of the morning. To the chagrin of his household, he did not return to Mansion House for his breakfast until 10 o'clock.

General Wood's Tribute to Jesuits—Recently, General Wood, addressing the Ateneo students said:

"You boys are getting a fine training here, and it will prepare you to be of great service to your country in time of need. It will train your character, train you to discipline, to respect for lawfully-constituted authority, to love God and country.

"I look forward to the day when every school in the Philippine Islands, at least all the more important ones, will have military training. Every school ought to have it.

"You are lucky lads to be here in this school, receiving training under such a staff as this, and receiving the direction of such a head. I refer to Father Byrne. Father Byrne always upholds and teaches loyalty to the flag and loyalty to the highest principles, to law and order, and respect for lawfully-constituted authority.

"Every time that Father Bryne has spoken in public, he has rendered a public service. I repeat, you boys are a lucky lot to be under such a man as Father Byrne. Don't lose the opportunity, but make the most of it."

Training at Baguio. The 250 cadets have just returned to the city by special train after two weeks of military training at Baguio. Regular Army officers had charge of the instruction and drilling, field work, hiking and target practice were on the schedule.

Work at the camp closely resembled that at Plattsburg, fostered by General Wood, where civilians were given military training and at the same time had a fine, healthful outing. The Governor-General has been keenly interested in the project, which has proved most popular. The number at the camp this year was double that of last year, when the work was started.

Sixteen dollars pays the expenses of the 300-mile trip by train to and from the camp, and the 5,000-foot climb up the mountains by bus, and at the same time cares for food and all other accommodations. There is running water in the camp, and every tent is electrically lighted. Two army cooks are provided, food is purchased at quartermaster prices, and the Army in the Islands co-operates to the fullest extent. The camping ground is 4,600 feet above sea level, and is of surpassing beauty. Six Jesuit priests accompanied the corps and conducted two Masses daily. Communions averaged 100 daily.

Ateneo Corps' Achievements. The excellence of the Ateneo Corps has attracted country-wide attention. Two years ago, in competition with 18,000 students participating, it was the only Catholic organization in line and won first prize. In the great Manila Carnival in February, it won the two cups awarded senior cadet groups. In both cases it competed against organizations of much older students from the two biggest universities in the country.

Last December the Ateneo Battalion was invited to take part

in the Regular Army maneuvers at Ft. McKinley, an unheard-of privilege never before granted to a school corps.

Meanwhile, the Ateneo is gaining high recognition in scholastic endeavor and in social work. It is now ranked as second to none in these departments, as well as in military training.

Dated May the 15th. — Redemptorist missioners from Ireland who have been doing such splendid work giving missions during the last twelve years in the Visayan provinces of Cebu, Leyte and Negros Oriental, have brightened the situation in Luzon recently by beginning missions in the Tagalog provinces there. Two of the younger Fathers, somewhat masters of the difficult dialect, have now covered three different towns. Six other Fathers, including four of the old veterans from the Visayans: Fathers O'Callahan, Cassin, Byrne and Grogan, are studying the Tagalog dialect, which is very different from the Visayan.

The methods used resemble very much those of the mission bands in the United States. From two to four priests go to a parish for a period of from one to four weeks, saying Mass, giving sermons and instructions, hearing Confessions, baptizing, marrying, making a house-to house canvass. In the course of ten years from 1914 to 1923, the Redemptorist bands in the Visayans, operating from Opon, Cebu, as central station, conducted a total of 149 missions. At these, 474,979 confessions were heard; Holy Communion given 1,236,106 times; 13,361 marriages were rectified and 3,344 converts made.

These results—the only worth while—are tremendous, but unfortunately, the demand far exceeds the supply, and it will take the Irish Redemptorists in this Visayan region twenty years to give all the missions already asked for, without ever returning to a place for a renewal of a mission.

When asked if conditions in the Tagalog provinces were as favorable for the missions as in the Visayan provinces in the South, one of the missionaries answered:

"I can only speak for the two missions on which I have been engaged. Here are a few notes. First mission lasted a week. People were very sympathetic and in spite of atrocities committed against their native tongue, responded very well. Here is something worth noting. All day long the women took turns at watching before the Tabernacle and all night long the men. The good people were not asked to do that; it came spontaneously from their generous devotion to Our Blessed Lord. There was some little difficulty dissuading the women from the night vigil. Some of the good souls complained that they had to work all day and so could not watch except at night, and therefore they should be allowed to spend the vigil in the church, especially as they very seldom had the chance to be near Our Lord in His Blessed Sacrament.

"On the last morning of the mission when the Fathers were returning home and were bringing the Blessed Sacrament with them, the good people, attired in their best clothes, watched and prayed from early morn till the time of departure, and then accompanied the Blessed Sacrament from the altar to the road, where a car was waiting for the Fathers. As we drove off, the

people cried because Our Lord was gone from their little church and their was no priest to bring Him to them.

"On the second mission, there was another exhibition of the lively faith and devotion of the people. In this place, Mass is said only a few times in the year. Yet when the mission gave them an opportunity for daily Mass, they availed themselves of it to the full. During this mission, two people, a boy and an old woman received the last Sacraments. The people knew about it. One morning, after the Mass and instruction was finished, I took the Blessed Sacrament and in surplice and stole and veil, accompanied by a man and one or two boys, prepared to leave the church. I found practically the whole of the congregation dressed in their best and carrying lighted candles, waiting for me. As we walked along, some of the leaders announced the Rosary and the next responded. Arrived at the house, which was specially prepared for the coming of Our Lord, they prayed through all the ceremonies, and then after all was finished, a few gathered round the boy to help him to pray and make his Thanksgiving. The other Father who anointed the old woman later, had the same experience.

"And when at length we left that little spot, oh, what tears, what pleadings, that we would remain to say Mass, to give them the Sacraments, and bury their dead. A priest has many hard things to do, but I do not think there is anything harder than being compelled to turn a deaf ear to the people pleading for the Sacraments, for Mass and the Word of God. Yes, indeed, missions among the Tagalogs will bear fruit like those amongst the Visayans."

PHILIPPINE ISLANDS. The following editorial was released by the N. C. W. C. in June:

An Awakening in the Philippines—It is impossible to read recent dispatches relating to the religious awakening in the Philippines without experiencing a thrill. There is a poignancy in the spiritual drama that is disclosed of men and women hungering for God, pleading for the ministrations of His priests and struggling to secure the Sacraments that must stir the heart of every American Catholic.

From every one of the nine dioceses of the archipelago, come reports of a great resurgence of Catholic faith. This found expression at the splendid Catholic Congress recently held in Manila. It had been hoped that from the widely scattered centers of population in the islands it might be possible to gather two hundred delegates to a conference on ways and means of meeting the urgent spiritual demands of the people. To the glad astonishment of those who had promoted the gathering, five hundred responded to the call. Most significent of the universal urge to service, each diocesan group came with a definite and carefully worked-out contribution to a constructive plan for the development of education, the spread of social service, the fostering of the Catholic press and the enlargement of the missionary field.

The enthusiasm of these lay apostles, led by bishops who labor valiantly despite difficulties which faith alone can overcome, was

contagious. The Catholics of Manila waited patiently in line for opportunity to participate in the open sessions.

American Catholics must pass beyond mere interest to a sense of responsibility when they read of such manifestations. For those who refuse to recognize the limitations of poverty, of paucity of priests, of obstacles in inter-communication, and declare that God is theirs and they will not let Him go, are younger brothers in citizenship as well as brothers of the Household of Faith.

From a sense of responsibility must grow recognition of obligation. Here, living under the American flag, is the only Catholic nation of the Orient. To the Filipinos has come a great soul-stirring rejuvenation. When nations of the Occident are losing their ideals and reverting to barbarism, new faith is flooding these islands, which are now American.

Zeal for religion such as is being shown on every hand in the Philippines cannot be restrained, nor can it be confined. It would seem as though, in the province of God, these fervent Catholics of the islands were destined to bring the light of Faith to those millions of their fellow Orientals who "sit in darkness and the shadow of death."

It has been the history of every country which has had to struggle to maintain the Faith for itself, that in sending out missionaries it has made demands upon Heaven which have been recognized by special graces and rich spiritual harvests at home.

What the future may hold, not only for the faithful Filipino, but for all the people of the Orient, remains for God to determine. But for Americans, blessed with every opportunity to approach the Sacraments and enjoy all the riches of the entire ritual of the Church, the opening offers for participation in a great campaign for Christ. It is not seemly that those to whom all doors of the treasure houses of the Church are open should hear a cry as from Macedonia, "Pass over and help us," and stop their ears.

Priests, teachers, nurses, social service workers are needed in the Philippines, and money is needed to support them. Vast potentialities are housed in every recruit now flocking to the standard of the Cross in the islands. Great satisfaction is assured to every helper of those who are doing so much with so little to help themselves along the paths of perfection.

SPAIN. *Comillas.* The death of the Marquis of Comillas was an occasion for this house to give public expression to the debt of gratitude it owes this generous benefactor. When his remains arrived at Comillas the whole seminary, along with Rev. Father Provincial, Father Rector and all the members of the faculty went to Portillo Bridge to join the funeral cortege. The procession was formed by the seminarians and the community marching in two long files along the road, the crucifix at their head. At the express desire of the Parish priest, the ecclesiastical place of honor was given to Rev. Father Provincial who was accompanied by Father Regatillo and Father Corral vested in their priestly robes. One section of the choir chanted the prayers of the ritual. Then followed the simple coffin of the Marquis, borne upon the shoulders of sailors from the Trans-

atlantic Ship Company. The representatives of State who occupied the places of dignity were the Bishop of Madrid, Their Excellencies, the governors, civil and military, the latter representing the person of the King, the Duke of Bailen, the Count of Vallellano, the Justice of the Peace of Madrid, and the relatives of the Marquis. In the vestibule of the parish church the Bishop of the Diocese, vested in cope and mitre, received the cortege. The spacious church was completely filled by the faithful. Occupying the Chancel were the Bishops of Madrid and Calahorra, the representative of the King, the Duke of Bailen and other illustrious personages, while the Bishop of Santander pontificated at the solemn funeral rites. The choir of the seminary rendered selections from Perosi, Victoria and Goiocechea with excellent taste and artistic interpretation, and won high praise for their splendid work from many of the distinguished and cultured people present. The ceremony ended with the three solemn responses chanted by the three Bishops. The body was conducted with equal solemnity to the chapel tomb of the Marquis. There, when the coffin was uncovered, some of Ours had the joy of seeing their great benefactor dressed in the habit and cincture of the Society, with a crucifix in his hands. This was witnessed by none of the externs, excepting only the Bishops and the principal personages who were in charge of the funeral.

On the 23rd of May solemn funeral services were held in the University. The Apostolic Administrator of Calahorra pontificated; and at the end Fr. Hernandez preached the funeral oration.

The Seminary of Comillas was represented at the Thomistic Congress in Madrid by Frs. Diego and Eneinas. Among the 80 members of the Congress 10 were Jesuits. In the section of Holy Scripture three of the thirty members were Jesuits, one of them, Fr. Bover, being president.

BOSTON. *Boston College High School*—One has every reason to be pleased with the work and progress of the school this past year. In the Province Examinations just ended, the school stood among the leaders, if it did not actually surpass the other high schools of the province. Of the nine sections of First Year, each taking three examinations, not one section failed to attain sixty per cent. in any examination. In fact First Year had a general average of eighty-three per cent. in Latin Composition and eighty four in Latin Author. Of the twenty sections of Second, Third and Fourth Years, each taking four examinations but two sections ever fell below sixty per cent. and that but by a point or two. Fourth Year attained a general average of eighty per cent. in Latin Composition, and in Fourth High this year there were two hundred and fifty boys. The two competitive scholarships open to all Fourth Year students throughout the province were won by two of our boys, David J. Staapleton and Joseph H. Sheehan. The former also won the O'Halloran Scholarship to Holy Cross College.

The Students' Mission Crusade was well organized at the very start of the year and has borne consoling fruit. A large map of the world was placed on one of the walls of the central lobby

and opposite it several bulletin boards which literally teemed with mission notes, pictures and letters. In each of the thirty-one sections of the school, a Crusade Captain was appointed or elected who personally went the rounds of his class every week gathering what contributions the boys had to offer for the mission. Every Friday the various captains reported in the Music Room to the Captain-General, appointed by the Boys' Spiritual Director. It is no small tribute to their fidelity to say the Captain-General and his officers were just as faithful to their several tasks in the closing month of school as they had been in September. That the boys were most generous in their offerings is attested by the many letters of appreciation received by Father Wessling from our missionaries in Jamaica and elsewhere, thanking him for the assistance rendered their mission by this branch of the Crusade. With the work so well organized and begun we expect even bigger results next year.

BUFFALO. *Canisius College*—A triple occasion was observed in June: the celebration for the canonization of St. Peter Canisius, the opening of the new college buildings, and the College Commencement. Canisius College and High School are, with the Canisianum in Innsbruck, the only institutions outside of Holland that bear the name of the Society's Doctor of the Universal Church, and the only Jesuit schools within easy recollection that have ever celebrated the canonization of a patron.

Due to the absence of Reverend Bernard C. Cohausz, S. J., Rector of Canisius High School and relative of the Saint, it was decided to divide the commemoration and to hold the church solemnities until his return from Rome. The College academic and social programme begun on May 21st and ended with the commencement exercises of June 8th. It was a fitting close to the year of the college's greatest material expansion.

The exercises began on May 21st, the day of the canonization, when the Reverend Peter F. Cusick, Rector of the College, preached in St. Michael's Church a panegyric upon St. Peter Canisius. St. Michael's Church is associated with the whole past history of the old and the new college, and not even the new church which it is hoped Divine Providence will place in the hands of the College could have been a more appropriate place for proclaiming the honor of the new Saint. The murmur of the city is about it, and business creeps at its feet; it suggests the Saint whose life was cast on the highways of Europe and in city marts. Old and new devoted friends of the Saint were there in strong numbers.

On the evening of the same day was held the oratorical contest for the August Hart Bindeman Medal. The college speakers and debaters have been under the direction of Rev. Joseph A. Beglan, S. J., and while the intercollegiate debates arranged or pending were for various reasons cancelled by opponents, the year in oratory was quite successful. Among the speakers of May 21st were Martin H. Marnon, '25, and Edward F. Barrett, '27, of whom the former took third place in the Fordham Extempore Speaking Contest, and the latter, after winning in New York over the other colleges of the state, was given fourth place in the finals of the National Intercollegiate Oratorical Contest

on the Constitution. The final contest took place in Los Angeles, Cal., and the editor of the Catholic paper of that city has printed Mr. Barrett's paper beside that of the winner.

On Sunday afternoon, May 24th, was held an Alumnae reunion and tea. Canisius College for the past six years has been conducting two sessions from October to June—the traditional session, from 8.45 A. M. to various periods of the day, and the afternoon and evening session, open both to men and women from 4.30 to 8.45 P. M. Summer school, also open to both sexes, has flourished since 1919. In consequence, the College has now many Alumnae, both lay and religious. The feature of the reunion was an address by the Rev. Miles J. O'Mailia, S. J., Dean of the College, under whose immediate direction the present courses were organized.

There followed, on May 27th, an Alumni contribution. In May, 1918, while the flags were flying for the war and the College was on the eve of the S. A. T. C., the Dramatic Society under Fathers Strohaver and Schmidt produced "Beau Brummel." It was deemed worthy of the College of the Passion Play, and is still talked of in the city. When, on the occasion of academic rejoicing and celebration it was thought fitting for Canisius dramatics to grow gaily reminiscent, and to recall a night of past triumphs, nothing seemed more proper than to gather the old cast and produce the old play. Most of the old cast could not be secured, but worthy substitutes were found in the professional men and undergraduates who appeared. Acting almost perfect, rich staging, appropriate music and an appreciative audience made the night a thing of beauty, and it is hoped, a joy for seven years more.

The Student Academy, on June 2nd, began with a lecture on St. Peter Canisius, given by Mr. Matthew J. Fitzsimmons, S. J. Poetry, music and song by the students, and two one-act plays completed the programme. The plays were written by students of the course in dramatic literature, the authors appearing in the casts. One hundred one-act plays were turned in by students, from April to June. Parents and friends of the collegians were invited, and thronged the hall.

Hora Epinikia, a Pindaric pageant in honor of St. Peter Canisius, was presented on June 4th. A detailed article telling of this remarkable presentation will be found elsewhere in the *Woodstock Letters*.

The following night was held an Alumni reunion, and the opening of the College's new auditorium. The Alumni were first formally to enter the hall. The speakers of the evening were Rev. Peter F. Cusick, S. J., President of the College, under whose direction the new Canisius has been built; Rev. Henry B. Laudenbach, President of the Alumni Association, and Mr. John Tyrone Kelly, Editor of "The Fourth Estate," the newspaperman's paper. Mr. Kelly graduated from Canisius twenty-two years ago, and was honored this commencement with the degree of Doctor of Laws. His topic was that of his doctoral oration, "St. Peter Canisius and Journalism." Upon the same subject he has released several articles to the press syndicates. During

the evening, the Priests' Choir, composed of twelve secular priests of the Diocese, sang three numbers, all in four-part music. The Canonization Number of the *Canisius Monthly* was distributed to the members present.

The Baccalaureate sermon was delivered by the Rev. Henry B. Laudenbach, at a solemn mass in St. Michael's Church on Sunday, June 8th. A representative of the Fox Film Corporation was on hand to secure pictures of the procession as it moved to the church. Seventy-six candidates for degrees and Alumni and Alumnae were in the line.

The Commencement exercises were held on Monday, June 8th, at the Elmwood Music Hall, an auditorium with a seating capacity of more than two thousand. The Rt. Rev. Mgr. Nelson H. Baker presided, and among the guests was the Chancellor of the University of Buffalo. Layton A. Waters, '25, whose reputation is wide among the colleges of the country, read the class poem. The Doctor's Oration was delivered by John Tyrone Kelly, A. B. '03, and the address to the graduates, a noteworthy utterance, was made by Joseph A. Wechter, LL. D. '25, whom the Reverend President introduced as "the Doctor of Charity." He spoke of the Jesuits as patriots, brothers of the early missionaries who founded the country's civilization, some of them soon to be ranked among the Beati. The graduates numbered seventy-six. Of these, twenty-one received the degree of Bachelor of Arts, thirty-three that of Bachelor of Science, twenty that of Master of Arts, and two that of Doctor of Laws. Thirty-four of the graduates were nuns.

Of deep significance for the future of the college was the report made by the Reverend Dean, Miles J. O'Mailia, S. J., at the opening of the exercises. The students registered in the day course at the college during the year number 395. Of these, 30 were dropped for poor work, and 20 withdrew. In the afternoon and evening courses 648 were registered; in the summer session, 331; in the graduate courses, 35. Omitting duplications, there were registered at the college from July 5th, 1924, to June 8th, 1925, 1,360 students. This represents an increase of 27 per cent. over the registration of 1913, when the college first opened its doors uptown.

The courses at Canisius are in Arts, Science, Pre-Medicine and Pre-Denistry, Business Administration, Engineering and Journalism. With the summer session this year Canisius begins to be the Normal School for the Diocese of Buffalo. Legislation impending at Albany will require a Normal School certificate from all who teach in the grade schools, public or private; to help the teaching Sisters meet the new demands Canisius is organizing regular Normal School courses. For years past it has offered college courses in the various branches of pedagogy.

The New Building—The new Faculty and Recitation Buildings, added as wings to the structure erected in 1911, more than double the college's capacity. Ground for these new additions was broken in June, 1924, and the efficient work of Brother Stamen, who built the former portion of the college, has carried the construction through in a little more than twelve months. Steel, concrete, brick and marble throughout, the building is

fireproof from cellar to dome; and if the former work of Brother Stamen be any indication, it is built to last for centuries. Workmen drilling through the old concrete constructions spent many a day and broke many a tool.

Canisius College is now 317 feet long, 60 feet wide, and 80 feet high at either end. The dome adds 40 feet to the central height. There are thirty-four living rooms, three parlors, two libraries, two chapels, a combined auditorium and chapel, three community rooms, cafeteria, arts class and lecture rooms, rooms devoted to the science departments, rooms for mechanical drawing and mathematics, seismological observatory, women's parlor, locker room, smoking room, athletic room, three offices, museum, kitchen, pantry and ice-rooms, storerooms, and showers, toilets and elevator on all floors. The first floor is paved in marble, and is wainscoated in marble. The other floors are of turazzo work, with marble trimmings. There are three staircases, two in marble and one in turazzo. All the woodwork is antique oak.

The auditorium measures 71x63x15 feet. At the eastern side is an extension in which is screened off an altar. A smaller chapel is provided for the students' devotion, and another for the community. The former sodality chapel has been rearranged as the students' library. It has been fitted with book shelf space for twenty thousand books, and reading tables to accommodate sixty people. The bookcases and tables are in antique oak. Twelve large plate glass windows admit the morning light along a length of seventy-two feet. A museum, 38x23x 13 feet, house the display cases that for some years past have been in corridors and laboratories. At the south end of the basement the new students' cafeteria, 71x63x12 feet; and two cellar extensions, 38x18 and 29x45, house ice boxes and boilers respectively.

All the classrooms are 23 feet wide and 13 feet high; the smallest is 23 feet long. Most of them, however, are longer; there is a lecture room of 68 feet and another of 42 feet.

The new biological rooms arranged by Rev. John A. Frisch, S. J., Professor of Biology, comprise a botany laboratory 58x22x 12 feet; a zoology laboratory 41x26x12 feet, and a combined preparation room and office 31x24x12 feet. For chemistry there are a general laboratory 52x23x12 feet, a supply room 15x23x12 feet, a lecture room with graded floor 37x23x12, and an organic laboratory 65x23x12. The Department of Physics counts a laboratory of 41x23x12, a cabinet 24x23x12, a study 12x23x12, a graded lecture room 36x23x12, an auxiliary laboratory 61x23x12 and a dark room 12x12. There are in addition a chemical storeroom 51x12x13, and a physics workshop and storeroom 40x12x 13. The seismograph, an eighty kilogram Weichert horizontal pendulum (astatic) is placed in an observatory room 12x13x13. A room 59x32x13 for the class in mechanical drawing is provided on the top floor; it has windows on three sides, and is skylighted. There are a number of storerooms throughout the house, the largest located in the huge space beneath the dome.

Plans are in preparation for remodeling the athletic field. New stands of steel and wood are to replace the present all-

wooden structures. They will leave room for the other buildings included in the general plan. Of these, the first hereafter to be constructed will be a combined chapel, gymnasium and auditorium.

CHICAGO. *Loyola University*—Coincidently with the annual meeting of the Federation of Illinois Colleges, of which Loyola University is a member, at James Milliken University, there took place the formal inauguration of President Mark E. Penney, elected some months back to the presidency of James Milliken University. Father Agnew, the President of Loyola University, attended both the meeting of college presidents and the inaugurated and was one of the four called upon to speak at the banquet given in President Penney's honor.

Library Renovated — Shortly after the Xmas holidays the University Library rooms were newly arranged and decorated. Two all-time professionally trained librarians are in attendance, assisted by student help.

The Religious Credit Committee—In consequence of the resolution offered the Association of American Colleges by Fr. Reiner regarding the recognition of credits for courses in Religion towards the earning of a degree, a committee on religious instruction was appointed. The duty of this group of men, which consists of Pres. A. A. Brown, of Chattanooga, Pres. E. F. Pendleton, of Wellsley, Pres. E. E. Rall, of Northwestern College, and Dean Reiner of Loyola University, is to secure information on the attitude of colleges and universities throughout the country towards the acceptance of credits for religious courses in High School and the part which the religious courses should hold in the college curriculum.

Father Siedenburg Lectures — Father Frederic Siedenburg, Dean of the School of Sociology, has been called upon to deliver a number of lectures in and about Chicago during the past month. Early in the month he gave an address at the celebration in honor of the inauguration of the Hebrew University at Jerusalem, held in Orchestra Hall. Shortly afterwards he was asked to be the principal speaker at a Good Fellowship Luncheon, given by the students of Garrett Biblical Institute of Evanston, at which both students and faculty were present. His subject was: "The Catholic Church and Social Work." At the Woman's World's Fair, he broadcasted from Station WMAQ an exposition of the work of the Good Shepherd Nuns. He was later asked by the Chicago *Evening American*, to contribute a special editorial on the position and dangers of our American youth today. The request was occasioned by the Preston suicide case, which occasioned much comment throughout the city.

St. Ignatius High School, Chicago—Triduum in honor of St. Peter Canisius. A solemn triduum in honor of St. Peter Canisius was preached in Holy Family Church on May 24, 25 and 26. The orators were the Rev. P. C. Conway, of Nativity Parish, Chicago; the Rev. J. P. O'Mahoney, C. S. V., of Bourbonnais, Ill. and the Rev. E. A. Wynee, O. P., of Minneapolis, Minn.

Largest Class to Graduate—The largest senior class in the history of St. Ignatius High School will graduate this month. Approximately 125 will receive the high school diploma.

JOHN CARROLL UNIVERSITY, CLEVELAND. *Fire*—On Sunday, May 3, at fifteen minutes past seven in the evening, the steeple of the church was struck by lightning and resulted in a spectacular, though disastrous fire. The church had been recently decorated interiorly, and the exterior had been elegantly ornamented by a facing of concrete blocks. The steeple was 210 feet in height, making the work of the firemen extremely hazardous. Arrived at the scene, they fought their way to the cross and combated the flames 70 feet below the platform on which they were standing. Twelve of the firemen were injured almost in sight of the 20,000 people who had been attracted by the fire. One of the points of vantage for seeing the fire was the high level Superior bridge, over which thousands of autos pass every hour.

Few of the community went to bed. A great number were employed in serving coffee and sandwiches to the valiant Catholic firemen, who allowed their faith and love of the oldest church in the city to conquer their discretion, for it was early seen that the tower above the bells could not be saved.

Considering the fact that the fire burned for twelve hours the damage was not so great. The organ and the interior decorations were ruined. During the fire the bells continuously struck the quarter hours till about one in the morning, emitting their tones from out a roaring furnace of fire. Another sound that will not be forgotten by those who heard it was the terrific crash of the immense cross falling from its great height to the street below.

It would cost about forty thousand dollars to rebuild the steeple, and in view of the danger to the firemen in getting to such an inaccessible place, it has been deemed better not to rebuild it. This is the third time that the church has had a fire. Masses took place as usual in the church a day or so after the fire.

Father Vallaza's Golden Jubilee—On May 16, Father Vallaza celebrated his Golden Jubilee as a Jesuit. He is spiritual father of our community, chaplain of the students, confessor in St. Mary's Church, and assists there at many other functions. On the fifteenth, the parochial school children presented him with a program of music and song, and an appropriate address. On Monday afternoon, the Students of John Carroll University and St. Ignatius High School delighted the jubilarian with a beautiful poem and a program of musical selections from the orchestra. Father Vallaza answered the addresses with a few chosen remarks that were both entertaining as well as instructive for the students.

At dinner in the evening Monsignor Smith, the Administrator of the diocese of Cleveland, and Monsignor Moran, pastor of our neighboring church, were present. Father Vallazza received many congratulations from the various communities of the Province and from many of his old friends in St. Louis, where he spent so many years of his life in the sacred ministry.

Two letters especially the Reverend Jubilarian appreciated most highly, the one from Very Reverend Father Provincial,

congratulating him in the name of all the members of the Missouri Province, the other from Very Reverend Father Mattern to Father Provincial in which he writes: "As Father Vallazza is due for his Golden Jubilee, will you kindly inform him that Father General is not forgetting him and is sending him his congratulations and blessings with a jubilee gift of fifty Masses for his spiritual and temporal welfare."

HILLYARD. MT. ST. MICHAEL'S. *Jubilarians*—On April 27th, our Professor of Cosmology, Father James De Potter, of the New Orleans Province, celebrated his 50th year in the Society. Acknowledging his long and honorable career in the Society, Very Rev. Fr. General sent his felicitations to the universally beloved Jubilarian. The old Indian Missionary, Father Cataldo, was present at the dinner and, in a little speech, tense with emotion, narrated his entrance into this Spokane country just sixty years ago, and his building of the little log chapel not far from this site—the original St. Michael's from which the Mount takes its name.

Ku Klux Effrontery—On the evening of May 7th, the community was treated to a little excitement, and the more impetuous to the anticipatory taste of righteous conflict, by the spectacle of the fiery cross blazing out from the top of Denman's Hill, the butte whose summit is not more than a quarter of a mile directly across the ravine from our own summit, on the side opposite Our Lady's Shrine.

The Knights of Columbus had sent warning to Father Minister during the day, and scholastics were posted along the foot and slope of the Mount to challenge and turn back automobiles following our private road. No evident attempt was made, however, to intrude upon our property. Whether this was due to the three shots fired into the air by our old one-eyed extern cobbler, Joe Kavanaugh, or to the grim looking scholastics doing sentry duty in the May moonlight, is hard to say. The shadowy figures withdrew from the barren hilltop, the cross toppled into embers, and the community went to bed late. Newspaper accounts reported the demonstration as only one among many staged that night to celebrate the eighth anniversary of the Invisible Empire.

MILWAUKEE. MARQUETTE UNIVERSITY. *Father Kaufmann to Address Historians*—Father Kaufmann has been invited to address the American Historical Association, at Ann Arbor, Michigan, at their annual meeting next December. His subject will be "The Historical Works of Janssen."

Hospital College Praised—High eulogy was bestowed on our hospital training course by Dr. Malcolm T. MacEachern, of Chicago, director of the hospital activities for the American College of Surgeons. Dr. MacEachern was lecturing in Milwaukee before a large group of workers and doctors when he made special and enthusiastic reference to the Marquette University Hospital College and to Father Moulinier's work in behalf of hospital training.

Laymen's Retreats at Spring Bank—Regular week-end retreats are now being conducted at Spring Bank under the auspices of the Marquette Laymen's Retreat League. The present

arrangement takes groups of between forty and sixty men from individual parishes. The Immaculate Conception parish led off some weeks ago, followed by the parishes of St. Bernard, of Madison, St. Thomas, St. Francis, and Gesu of Milwaukee, and St. Bernard of Wauwatosa. Six other parishes have signed up for the spring season and practically as many as can be accommodated for the summer months. Father Theissen is conducting all of these retreats.

ST. LOUIS. THE UNIVERSITY. *More Catholic Lawyers Needed*—The State Bar Examiners were granted the use of our halls wherein to conduct their Missouri examinations. Anyone seeing the large gatherings that presented themselves, and who realized how few of these were of the faith, would never again think as it seems some people do, that our Catholic universities are turning out too many lawyers. Of nearly 300 scarcely 30 were Catholics.

THE SCHOLASTICATE. *Radio Programs*—The season of special radio-casting from the St. Louis University station is drawing to a close. On April 2nd, Mr. R. B. Wagner, Professor of Public Speaking in the Graduate School, will talk on "The Art of Speaking Well," and musical selections will be sung by the St. Louis University Hawaiian Serenaders, students in the medical and dental departments. The Sunday night sermon, April 5th, will be "The Catholic Church and Infallibility," by Father Acquistapace. Station WEW, 248 meters. Programs begin at seven o'clock. Of course the Tre Ore services will be broadcast as usual, but this will be done by Station KSD, 545.1 meters.

Father McWilliams—Father McWilliams is temporarily occupying the chair of Ontology during the sickness of Father P. Bouscaren.

The Modern Schoolman—The Philosopher's Seminar has recently issued its third number of "The Modern Schoolman," an issue which is receiving even greater praise than that accorded the preceding numbers. The bulletin is edited by Mr. Wellmuth.

Father Edmund A. Walsh Lectures—Father Walsh, of the Georgetown School of Foreign Service, addressed the Second Central Mississippi Valley Foreign Trade Conference on Conditions in Russia on May 21. The *Globe-Democrat* featured the lecture with a first page caption: "Father E. A. Walsh's Talk on Russia Holds Audience Spellbound," and the *Star* gave it nearly a column of editorial comment under the title: "A Statesmanlike Address." Father Walsh kindly gave most of the same lecture, together with finer personal touches which his public audience did not get, to the community on May 22.

More Vocations Needed—The catalogue of the Maryland-New York Province shows that there are 231 laymen teaching in the high schools and colleges of that Province. In the high schools and colleges of the Missouri Province there are 176 lay teachers, as gathered from the Province catalogue and from direct response from the colleges that failed to record the number of lay teachers. Thus there are 407 lay teachers in the two Provinces, without counting professional schools. Accordingly, as we put the average salary of these teachers at $1,500, or $1,800 a year,

they receive, in round numbers between $600,000 and $730,000 for their work of eight or nine months.

OMAHA. CREIGHTON UNIVERSITY. *The Creighton Questionnaire*—During the annual retreat of the college and professional students a religious survey was taken among the exercitants. Eighty-seven per cent. of the students attended the exercises. Seventy-one per cent. of the Arts students and sixty-three per cent. of the professional students answered the questionnaire.

It was found that ninety-two per cent. were of Catholic parents, the others having one parent non-Catholic. Eighty per cent. had attended Catholic grade schools; fifty-one per cent. came from Catholic high schools. About twenty-five per cent. of those answering had only received formal instruction in religion up to time of first communion. Most were satisfied with their present knowledge of religion.

In general they had formerly thought the Jesuits learned men, some holding them hard, severe and distant; some said they were rather inexperienced and stupid in managing business. The majority seemed to be uncertain as to whether or not any priest or religious exercised any real influence on them. Some seemed to think them not anxious to help.

Seventy-nine per cent. were satisfied with the amount of religion they were receiving at Creighton; sixteen per cent. said they received too little; five per cent. too much. The majority said that they found little difficulty in carrying on religious conversations. Most were satisfied that they got their doubts and difficulties solved in the religion classes. Twenty-six per cent. said that other students exercised uplifting influences on their lives.

In regard to religion classes various suggestions were offered; question box, form religious clubs for discussion of religious topics; discuss evolution, socialism and topics of the day. Practically no Catholic books have been read. Hence there were almost no favorite Catholic authors. Some read the *True Voice, Ave Maria, America, Columbia.*

The Mass was the most frequently mentioned phase of the Catholic religion appealing to them. Three mentioned the priest as exercising the most religious influence on their lives; eleven, nuns; two, their father and the rest, mother. The retreat was chosen as the most helpful religious experience in their lives. They were doubtful in general, as to being led to any sacrifice on account of religion, one said that for six years religion had led him to walk five miles to Mass; another said it led him to give up all expense scholarship at a Protestant University.

When asked to check the adjective that described their spiritual condition, most said that they were sincere, earnest. A general spirit of satisfaction prevailed.

Once a week was the average visit to the Blessed Sacrament. The beads were greatly neglected. The Way of the Cross was only made during Lent, ten making it once a month. Fifty-five per cent. had completed the nine First Fridays.

The sermons preferred were on vices, how to overcome habits of sin, topics of the day, explanation of the vestments, the church liturgy, several said: "open up on purity." The advice

in confession was to be practical, sincere, not too loud and the students preferred not to be "bawled out." Sixty-one per cent. claimed that the time at the University had made them live better away from college as well as during the scholastic term.

Sixty-one per cent. practiced weekly confession and communion. Seventy per cent. said that the companions at college were better than at home. Various sorts of girls were chosen as future wives; a Catholic gift, home girl, girl like mother, good-looking girl, not a flapper, not too educated, not a "dumb-bell," etc. Athletics led as the favorite diversion at school, work at home. No money seems to have been saved by the vast majority. Ninety-two per cent. worked last summer.

Boys were brought to Creighton because it was a Catholic school, the best school in this section, sent by parents, a "he-man's" school, the best place for a Catholic, "why not?" "just happened," high rating of professional schools, the double education—all the religion you wanted without compulsion, to get Catholic philosophy, wanted Jesuit education, makes Catholic men, influence of pastor or nuns, location, Creighton is the cheapest, influence of students and alumni.

To overcome unfavorable practices it was suggested to enforce the rules and not be afraid to expell, put the matter before student council. Those who had adopted the practice of Frequent Communion admitted its efficacy in instilling the love of God and its power in diminishing temptation and giving strength to avoid sin, helped reason to control body, have felt happier and better, very helpful in regard to the sixth commandment.

Many claimed that the sacrifice of the Mass was mere routine on account of lack of understanding the meaning of the various parts. Ejaculatory prayers and devotion to poor souls, Holy Communion and Confession were also mentioned as the most helpful influence in life.

Holy Cross. *Fathers' Day*—On Memorial Day two hundred fathers of students were the guests of the college and witnessed with their sons the Boston College-Holy Cross baseball game on Felton Field. One hundred and fifty remained at the college that night and the following day. On Sunday morning they attended Mass with the students and after breakfast were received by the faculty in Fenwick Hall. Rev. Fr. Rector gave an address of welcome, in which he outlined the plans for the future Holy Cross and congratulated the fathers on their sacrifices for the education of their boys. After dinner a Fathers' Club was organized. The visit closed with Solemn Benediction in the college chapel. As an experiment this year, Fathers' Day was so successful that it will be an annual event, and it is expected that next year many more fathers will take this opportunity to come into close contact with Holy Cross.

Sodality Pilgrimage—The prefect and prefect-elect of the Sodality were chosen by vote of the student body to represent Holy Cross in the pilgrimage to Rome. Their expenses were defrayed by contribution of the students.

Commencement—On Tuesday, June 16th, two hundred and fourteen graduates received their diplomas which were pre-

sented by Hon. Alvan T. Fuller, Governor of Massachusetts. The exercises were held on the O'Kane Terrace, before an audience estimated at three thousand. The day was made memorable by a striking example of the power of prayer. When a violent rain storm threatened to interrupt the exercises, Rev. Fr. Rector asked the crowd to rise and recite three Hail Marys and the Memorare. Within a few minutes the rain ceased and the sky became clear. A local paper, reporting the event, carried the headline: "Miracle of Prayer at Holy Cross."

The Alumni Reunion was the largest and most enthusiastic in the history of Holy Cross. On Monday afternoon the Varsity team met the baseball stars of other years on Felton Field and found the alumni dangerous opponents. In the evening the annual banquet was held in the quadrangle, and on Tuesday morning a Solemn Mass of Requiem was celebrated for the deceased graduates.

Mission Activities—The generous contributions of the students have been of assistance to many missions. Through the Sunday ten-cent envelope collection, established March 1st, the sum of $1,350 was received. Two thousand articles of clothing were sent to the Indian Missions of Montana and South Dakota, and five thousand Catholic papers to the Philippine Islands. The Mission Crusade is educating three seminarians, and one member of a religious congregation, supporting four catechists and assisting a leper hospital. Father John D. Wheeler, S. J., Prefect of Discipline, directs the activities of the student Mission Crusade.

Lecture Course—A series of lectures to the student body was conducted during the year under the direction of Rev. Michael Earls, S. J., who invited to the college prominent authorities in the field of drama, poetry, journalism and music. The aim of the lectures was to supplement class instruction in the arts course, and they were received by the student body with marked enthusiasm. Teachers of the Catholic and public schools of the city attended in large numbers. Father Earls plans an interesting program of lectures for next year.

HOME NEWS. *Celebration of the Silver Jubilee*—Fr. Henry T. Casten and Brother Andrew E. O'Reilly celebrated the passing of twenty-five years of service at Woodstock, Sunday, March 25, 1925. Fr. Casten was appointed Professor of Philosophy here in 1900. In 1907 he was appointed Professor of Theology, and from that year to the present has continued as Professor of Theological Treatises. Upon completing his twenty-five years of consecutive professorship at Woodstock, Fr. Casten has the honor of having equaled the records of Fr. J. Woods, lately deceased, and Fr. Sabetti. In a paper read by Father J. Lyons, Fr. Casten was highly praised for his self-sacrificing labors and generous assistance which he was ever ready to give those who sought his help.

Brother Andrew E. O'Reilly first came to Woodstock in 1885, and after a year's stay here was changed to St. Francis Xavier, New York, as refectorian. In 1888 and 1889 we find him at Fordham and 16th Streets, discharging with all the humility and charity of his vocation the office of cook. In 1890 he

started a five-year's stay at Philadelphia, and in 1895 he undertook the office of cook at Frederick, Md. In 1896 he came to Woodstock, where he remained for one year, and from that time until his next change to Woodstock in 1900, he fulfilled the offices of porter, refectorian and cook at Elizabeth Street, New York City. At Woodstock for the twenty-five past years the Brother Jubilarian has unceasingly and faithfully performed the duties of the different offices entrusted to him with the charity and religious self-sacrifice of his patron St. Alphonsus Rodriquez.

As a token of appreciation for the long service of the Jubilarians, the community presented them with an appropriate spiritual bouquet and expressed their congratulations in the following program: Jubilee March, Desrosiers, Orchestra; Silver Years, Poem, Mr. R .R. Cosgrove; Snowflakes, Thomas, (Duet), Mr. W. J. Hoar and Mr. C. M. Mahon; Fruitful Years, Mr. F. A. O'Malley; Serenade, Drigo, Mr. E. B. Rooney and Mr. T. B. Feeney; The Sword of Ferrara, Bullard, Glee Club; Holy Years, Fr. J. E. Lyons; The Gallant Seventh, Sousa, Orchestra.

Blessing of Corner Stone of New Community Chapel, Sunday, March 25, 1925—At three-thirty, Sunday, March 25th, in the presence of the assembled community and many guests who had come for the celebration of the Silver Jubilee of Fr. Casten and Brother A. E. O'Reilly, Rev. Fr. Provincial, assisted by Rev. Fr. Rector and Fr. Minister, blessed the cornerstone of the new chapel.

March Disputations—The March Disputations were held on Tuesday, March 31, 1925. Those taking part were:

In Theology—*Ex Tractatu de Traditione et Scriptura,* Mr. J. Merrick, defender, and Messrs. R. Goggin and J. O'Keefe, objectors; *Ex Tractatu de Actu Fidei,* Mr. J. J. McLaughlin, defender, and Messrs. H. B. McCullough and T. Ray, objectors.

April 1, 1925—In Philosophy: *Ex Ethica,* Mr. Maloney, defender, and Messrs. Dimaano and H. W. McVeigh, objectors; *Ex Theologia Naturali,* Mr. McGuinn, defender, and Messrs. Eberle and Sullivan, objectors. History of Philosophy, a paper entitled Boethius, read by Mr. J. A. O'Conor.

Ordinations—In the Sacred Heart Chapel at Georgetown, Washington, D. C., on June 28th, 1925, the following were ordained to the Priesthood by His Grace, the Most Reverend Michael J. Curley, D. D.: J. F. Busam, P. M. Carasig, J. H. Collins, J. E. Conroy, A. S. Consunji, J. P. Delaney, J. S. Dinneen, T. Aloysius Fay, T. Augustine Fay, C. J. Foley, F. M. Gillis, A. M. Guenther, G. Hamacher, J. J. Heenan, F. W. Henfling, J. J. Keep, P. A. Kelleher, J. J. Kelly, A. J. Kelsch, E. J. Kolkmeyer, R. S. Lloyd, J. F. McAree, H. M. McCarron, J. J. McDermott, W. J. McGarry, J. D. Nugent, W. B. O'Shaughnessy, E. S. Pouthier, P. J. Raig, F. J. Reilly, F. J. Ruppel, J. A. Slattery, D. J. Sullivan, J. J. Smith, R. T. Smith, J. A. Tobin, A. J. Vargas.

On Monday, April 6th, Rev. F. Keith, S. J., most generously condescended to visit Woodstock and give to the community his lecture on the Mass that has already such a widespread reputation. Before the lecture proper began, Fr. Keith in a short

informal talk, described to us some of his lectures already given and the great results produced. He showed us the possibilities and advantages of this set of slides both for school, club or large audiences. The lecture itself far surpassed the reputation that had preceded it and the evening proved to be not only one of utmost entertainment, but also one most profitably spent.

On Tuesday, May 18th, Fr. D. Cirigliano entertained the community with an informal talk concerning the Boys' Activities in the Lower East Side, New York. Vividly, he outlined the work that was being done and to be done in this section, and enumerated the encouraging results already produced despite the many odds with which all who are interested in this work have to contend from the countless non-Catholic organizations that are operating especially in this section. He dwelt on the absolute need of this work and explained the plans and ends of the Bellarmine Club. He concluded his very interesting, but all too brief talk, by a summary of last summer's activities at the Boy Scouts' Camps.

NOVENA OF GRACE, 1925.

Following are the statistics as reported for the Novena of Grace for 1925 in the Maryland-New York Province. It will be noticed that not all our own churches made reports and that there are some omissions by those that did report. As many of those in daily attendance belonged to other parishes than our own, they went to their churches for Confession and Holy Communion.

	No. of Daily Services	Average Daily Attendance	No. of Confessions	No. of Holy Communions
1—St. Mary's, Boston, Mass.....	7	16,000	9,400	10,500
2—St. Ignatius, Baltimore, Md....	18	15,000	9,858	
3—St. Peter's, Jersey City, N. J.	13	15,000	20,000	7,500
4—St. Joseph's, Phila., Pa.....	13	15,000	20,000	7,500
5—Gesu, Phila., Pa.....	8	12,500	6,400	14,850
6—Immaculate Conception, Boston, Mass.....	6	8,000		
7—St. Aloysius, Washington, D. C.	9	7,500	4,500	7,000
8—St. Ignatius, Brooklyn, N. Y...	13	7,000	10,000	8,000
9—St. Ignatius, New York, N. Y..	5	7,000	3,500	16,000
10—St. Francis Xavier, N. Y.,....	6	5,000	3,000	5,000
11—St. Michael's, Buffalo, N. Y....	5	3,500	3,000	3,000
12—St. Ann's, Buffalo, N. Y.....	2	2,000	2,065	5,350
13—Cathedral, Kingston, Jamaica..	2	1,000	775	3,800
14—St. Ignatius, Manila, P. I.....	2	800		1,350
15—St. Ann's, Kingston, Jamaica..	2	400	400	1,300
	111	115,700	92,898	91,150

IN OTHER CHURCHES THAN OURS:

City	Services	Attendance
1—Baltimore, Maryland:		
Cathedral,		
St. Ann's,		
St. Andrew's,		
Blessed Sacrament,		
St. Cecilia's,		
Corpus Christi,		
St. Francis Xavier's,		
St. Gregory the Great's,		
St. John the Evangelist's,		
St. Joseph's,		
St. Joseph's (Passionists')		
St. Katherine's,		
St. Leo's,		
St. Patrick's,		
St. Peter's,		
St. Paul's,		
Sts. Philip and James,'		
Shrine of the Sacred Heart.		
2—Boston, Mass., St. Benedict's.....	2	1,500
Lynn, Mass., St. Mary's.....		
Worcester, Mass., St. John's.....	5	2,500
3—New York, N. Y., Our Lady of Lourdes		
New York, N. Y., Our Lady of Mercy.	3	1,500
4—Philadelphia, Pa., Cathedral.....	3	2,500
St. Patrick's.....	1	1,300
St. Francis Xavier's.		
5—Hartford, Conn., St. Patrick's.....		
Waterbury, Conn., St. Francis Xavier's		
Milwaukee, Gesu	6	5,600
Cincinnati, St. Francis Xavier's.....	3	
Detroit, University	3	
St. Louis, St. Francis Xavier's.....	6	